

THE LIFE SUPREME

BEING THE REAL AND TRUE BIOGRAPHY

OF

JESUS CHRIST

L. H. KOEPEL



Yours in Jesus Christ,

L. H. Koepsel

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BY

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PARSONS, KANSAS:
THE FOLEY RAILWAY PRINTING COMPANY.

1904.

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PREFACE

There has been but One Supreme Character who lived a Perfect life on the Earth, JESUS the CHRIST. He is the only perfect pattern as the ideal for others. Whoever takes His life as a model will ever possess the happiness so much the desire of the heart.

The purpose of this volume is to present that Life in Chronological order, in so far as that is possible, using only the very words of Scripture. The Author has made a diligent comparison of the English translations, the German likewise, with the Greek, and has used what to him appeared to be the best translation, being especially indebted to the Twentieth Century Testament among the more recent ones, yet compelled very frequently to make his own, since he sought not word but thought translation. Though some years have been given over to the work, yet there is no boast made of perfection. There is only One who is Perfect.

The causes that led to the making of this biography were many. Some are the following:—

However much any author may attempt to be impartial, yet the Life of Jesus written by him will be but his interpretation of it. The subjective element will assert itself. It remains, hence, a fact that none of the lives written are as perfect as desired. Again the most of them are long, so that many busy people cannot study them. They likewise embrace matter not vitally connected with the Life of Jesus and thus in a measure detract from the real thought.

As to the Gospels, none of them purpose to give the Life of Jesus in its completeness. Each writer had an object in view, and as a result used only those teachings or incidents

which appeal to his readers. In a very short setting the Gospels can be summed as follows:--Matthew wrote as a Jew to prove to the Jews, who were looking for the fulfillment of Prophecy, that Jesus of Nazareth was the Messiah of Moses, the Psalms, and the Prophets. Mark, a Roman, wrote to the Romans, who cared nothing for ancestry or prediction but who gloried in Power, to prove that Jesus of Nazareth was the Supreme King. Luke wrote to his own kin, the Greeks, whose aim was to attain to the perfect in whatever special line the individual embarked or their separate nations undertook; such as laws for the nation, or in the individual who strives for mastery as Poet, Historian, Orator, Philosopher, Architect, or Sculptor, to prove that Jesus of Nazareth was the one Perfect man. John as a matured Christian, wrote to the Christians, holding up the fact that Jesus of Nazareth, was the Divine Man, and as a consequence the SAVIOR of the World. It will thus be seen that each omitted many things that the others would need to mention.

The Author of this book has combined the four Gospels and a few points from the Acts of the Apostles and one Epistle of Paul so that it is a complete Life from the standpoint of the inspired writers. It is thus hoped that the volume will fill a long felt want, i. e. a complete biography of Jesus in the actual words of the Gospels.

It is sent forth in the belief that Jesus the Christ will bless it, and in the hope that many souls that now sit in darkness or doubt, will have the Light of the World shining in them always, as the result of its study; thus cultivating a noble, pure, and holy character to be manifested in Life as was that of our Savior.

THE AUTHOR.

DEDICATION.

TO THEOPHILUS,

WHO MOST EXCELS.

Many attempts have been already made to draw up an account of those matters that are accepted as true among us, exactly as they have been handed down to us by those who from the very first were eyewitnesses, and afterwards became bearers of the Message. I also, therefore, having investigated all these matters with great care from the beginning, have resolved to write a connected history of them for you. In this way you will be able to satisfy yourself of the accuracy of the story you have heard from the lips of others.

INTRODUCTION.

* *At the beginning the Word* already was;

The Word was with God;
And the Word was God.

He was with God at the Beginning;
It was *through Him* that *everything* began,
And not a single thing began apart from Him.
That which began in Him was *Life* itself;
That Life was the *Light* of mankind;
And the Light has been shining in the darkness,
And the darkness has never overpowered it.

There appeared, with a message from God, a man whose
name was John;

He came to bear testimony—to testify to the Light,
That every one, through him, might come to believe in
Him.

Not that he was the Light,
But his part was to testify to the Light.

That was the true Light, which enlightens every man on
his coming into the World.
He was already in the World;
Through Him the World began,
Yet the World did not recognize Him.

* All passages in italics are either acknowledged or unacknowledged quotations from the Old Testament.

He came to what was His own,
Yet those who were His own did not receive Him;
But to all who did He gave the right to become children
of God—

To those who believe in Him.
It was not to natural conception, nor to human
instinct, nor to any man's choice,
But to God Himself, that they owed this Life.

The Word then became man, and *made a home among us*,
(We saw the honor given Him—such honor as an only
son receives from his father.)

And He abounded in mercy and truth;
(John himself bears testimony to Him; he cried—for
the words were his—

The *One who was to come* after me is in advance of me,
For He was already before me').

Indeed, out of His abundance we have every one received,
a share,

Yes, mercy upon mercy;
For, while the Law was given through Moses,
Mercy and truth came through JESUS *CHRIST*.
No one has ever seen GOD;

God, the only SON, who is ever close to the Father's heart—
It is He who made Him known.

DIVISION I.

Parentage, Birth, Infancy and Boyhood.

CHAPTER I.

- 1. Zechariah and Elizabeth** In the reign of Herod, King of Judea, there lived a priest of the Division called after Abijah, whose name was Zechariah. His wife, who was named Elizabeth, was also a descendant of Aaron. They were both God-fearing people, who lived irreproachable lives in conformity to all the commandments and requirements of the Lord. They had no children, Elizabeth being barren; and both of them were advanced in years.
- 2. The Baptist's Birth Foretold** On one occasion, when Zechariah was officiating as priest before God during the turn of his Division, it fell to him by lot, in accordance with the practice among the priests, to go into the Temple of the Lord and burn incense. It being the Hour of Incense, the people were all praying outside. While he was there, an angel of

the Lord appeared to him, standing at the right of the Altar of Incense. Zechariah was startled at the sight, and was overcome with fear. But the angel said to him:

"Do not be afraid, Zechariah; your prayer has been heard, and your wife Elizabeth shall bear a son, whom you are to call by the name of 'John.' He will be a source of joy and delight to you, and many others also will rejoice over his birth. For he will be a great man in the sight of the Lord; *he will not drink any wine or strong drink* and he will be filled with the Holy Spirit from the very hour of his birth, and will win many Israelites back to the Lord their God. He will precede Him in the spirit and the power of *Elijah*, so as to *reconcile fathers to their children*, and bring back the disobedient to the ways of good men, and so make ready for the Lord a people prepared for Him."

"How can I be sure of this?" Zechariah asked the angel, "for I am an old man myself, and my wife, too, is advanced in years."

"I am Gabriel," the angel answered, "and my station is in the presence of God; I have been sent to you to speak to you and to bring you this good news. Listen! you will be silenced and unable to speak until the day when this takes place, because you have not believed what I have said, though my words will be fulfilled at the proper time."

All this time the people were watching for Zechariah, wondering at his remaining so long in the Temple. When he came out he was unable to

speak to them, and they felt sure that he had seen a vision there. Meanwhile Zechariah kept making signs to them, and continued dumb. As soon as his term of service was finished, he returned home.

3. Elizabeth's Happiness

Shortly after this, his wife, Elizabeth, expecting to become a mother, remained in

seclusion for five months.

"This is what the Lord has done for me," she said, "now that He has condescended to take away the reproach under which I have been living."

4. Announcement of the Future Birth of JESUS

When the sixth month came, the angel Gabriel was sent from God to a town in Galilee called Nazareth, to a maiden there who was engaged to be married to a man named Joseph, a descendant of David. Her name was Mary. Gabriel came into her presence, and greeting her, said:

"You are highly favored; the Lord is with you."

Mary was greatly startled at his words, and was wondering to herself what such a greeting could mean, when the angel spoke again:

"Do not be afraid, Mary, for you have found favor with God. Listen! you will become a mother and will give birth to a son, whom you are to call by the name of 'JESUS.' The child will become great and will be called 'SON of the MOST HIGH' and the Lord will give him *the throne of his ancestor David, and he will be king*

over the descendants of Jacob *forever*. To his kingdom there will be no end.’’

“How can this be,” Mary asked of the angel; “for I am unmarried?”

“The Holy Spirit will come to you,” the angel replied, “and the Power of the Most High will envelop you; and therefore it is that your child will be called ‘Holy’ and ‘Son of God.’ Yes, and your relation, Elizabeth, is herself also expecting a son in her old age; indeed it is now her sixth month, though she used to be called barren. *For not one word of God will prove powerless.*”

“In this I am the servant of the Lord,” said Mary; “let it be with me as you say.” Then the angel left her.

5. Mary’s Visit to Elizabeth Soon after this, Mary set out and hurriedly made her way into the hill country to a town in Judah; and there she went into Zechariah’s house and greeted Elizabeth. As soon as Elizabeth heard Mary’s greeting, the child moved within her, and Elizabeth herself was filled with the Holy Ghost, and cried out loudly, and said

“Blessed indeed are you among women, and blessed, too, your unborn child! And how have I this honor, that the mother of my Master has come to one like me? Why, as soon as your greeting reached my ears, the child moved within me with delight! Happy is she indeed who believed that the promise she received from the Lord would be actually fulfilled.”

Then Mary said :

*“ My soul extols the Lord,
My spirit exults in God my Savior ;
For He has remembered His servant in her lowliness ;
And from this hour all ages will count me happy!*

*Great things has the Almighty done for me ;
And holy is His name.
Age after age He shows His mercy
To those that reverence Him.*

*Great are the deeds of His arm ;
He confounds the headstrong with their own device,
He dethrones Princes, and exalts the lowly,
The hungry He loads with gifts and the rich He sends
empty-handed away.*

*He has stretched out His hand to His servant Israel,
Not forgetful of mercy,
As He promised to our forefathers—
Mercy for Abraham and his race forever.”*

Mary stayed with Elizabeth about three months and then returned to her own home.

CHAPTER II.

1. Joseph's Dream Before the marriage of Mary to Joseph took place she was found to be with child—by the power of the Holy Spirit. Her intended husband, Joseph, was a good man and being unwilling to make an example of her, wished to break off his engagement with her privately. He had been thinking of doing this when an angel of the Lord appeared to him in a dream.

“Joseph, son of David,” the angel said, “do-

not be afraid to take Mary for your wife, for her unborn child has been conceived by the power of the Holy Spirit. She will give birth to a son: and you shall give him the name, Jesus, for he it is who will save his people from their sins." All this happened in fulfillment of these words of the Lord by the Prophet—

'Behold! the virgin will be with child and give birth to a son,

And they will give him the name of Immanuel'—a word which means 'God is with us.' When Joseph awoke from his sleep, he did as the angel of the Lord had directed him. He made Mary his wife but did not live with her as her husband until after the birth of her son, to whom he gave the name, Jesus.

2. Birth and Naming of The Baptist When her time came Elizabeth gave birth to a son; and the neighbors and her relations, hearing of the wonderful kindness the Lord had shown her, came to share her joy. A week later they met to circumcise the child, and were about to call him 'Zechariah,' after his father, when his mother interposed:

"No, he is to be called John."

"You have no relation of that name," they exclaimed; and they made signs to the child's father to find out what he wished the child to be called. Zechariah asked for something to write on, and then wrote the words: "His name is John." Everyone was surprised; and then all at once Zechariah recovered his voice and the use of his tongue, and began to bless God. All their

neighbors were awe-struck at this, and all through the hill country of Judaea the whole story was much talked about and all who heard it kept it in mind, wondering to themselves what the child's future would be; for it was plain that the power of the Lord was with him.

3. Zechariah's Song His father, Zechariah, too, was filled with the Holy Spirit, and in his inspiration, said:

*"Blessed is the Lord, the God of Israel,
Who has visited His people and found them deliverance;
And has raised up for us the Hope of our salvation
In the House of His servant, David.*

*For so He promised by the lips of His Holy Prophets of old
To be our Salvation from our foes and from the hands of
all that hate us,*

*Thus showing mercy to our ancestors,
And not forgetful of His sacred Covenant.*

*This was the oath which He swore to our ancestor Abra-
ham—*

*That we should be rescued from the hands of our ene-
mies,*

*And should serve Him without fear in purity and up-
rightness,*

In His presence all our days.

*Thou, too, my child, wilt be called a prophet of the
Most High,*

*For thou wilt go before the Lord to make ready His way,
To give His people the knowledge of salvation
Through the forgiveness of sins,*

*Due to the tender mercies of our God,
Through which the Dawn will break on us from Heaven,
To give light to those who dwell in darkness and the
shadow of death,*

So as to guide our steps into the way of Peace.

4. Growth of John The Child, as he grew, gained strength of character, and he lived in the deserts until the time came for his being brought before Israel.

5. The Birth of Jesus About that time an order was issued by the Emperor Augustus that a census should be taken of the whole Empire. (This was the first census taken during the time when Quirinius was Governor of Syria.) Accordingly everyone went to his own town to be registered. So Joseph went up from the town of Nazareth in Galilee to Bethlehem, the town of David, in Judae—because he belonged to the family of David and was one of his descendants—to be registered. Mary, who was shortly to become a mother, went to be registered with him. Her time came while they were there, and she gave birth to her first child, a son. And, as there was no room for them in the inn, she wrapped him up, and laid him in a manger.

6. The Angels and the Shepherds In the same district there were some shepherds out in the open fields, watching their flocks that night, when an angel of the Lord suddenly stood by them, and the glory of the Lord shone around them. They were very much frightened.

“Do not be afraid,” the angel said. “Listen, I am bringing you good news of a great joy which is in store for the whole nation; for there has been born to you to-day, in the town of David, a Savior, who is *Christ* and Master. And this is the

sign you shall have. You will find a baby lying wrapped up, in a manger." Then, all in a moment, there appeared with the angel a multitude of the army of Heaven, and as they praised God they said :

"Glory on high to God,
And on Earth peace among men—in whom He delights."

Presently, when the angels had left them and gone back to Heaven, the shepherds began to say to one another :

"Let us go to Bethlehem, and see what it is that has happened, of which the Lord himself has told us." So they went quickly, and they found Mary and Joseph, and the baby lying in the manger ; and when they saw it they told what had been said to them about the child. Every one who heard the shepherds was astonished at their story, while Mary, on her part, treasured up every word they said, and turned it all over and over in her mind. Then the shepherds went back, full of praise to God for all they had seen and heard, agreeing as it did with what they had been told.

CHAPTER III.

1. **Circumcision of Jesus** Eight days after his birth, when it was time to circumcise the child, he received the name of Jesus—the name given him by the angel before his conception.

2. Presentation When *the period of purification of Jesus in the Temple* of mother and child enjoined by the Law of Moses *came to an end*, they took the child up to Jerusalem to present him to the Lord. This was in compliance with the regulation of the Law of the Lord that *'every first-born male shall be dedicated to the Lord.'* They had also to offer the sacrifice laid down in the same Law—*'a pair of turtle doves or two young pigeons.'*

3. Simeon's Character and Song In Jerusalem there was then a man named Simeon. He was a good religious man and lived in constant expectation of the Consolation of Israel, and under the guidance of the Holy Spirit. It had, too, been revealed to him by the Holy Spirit that he should not die until he had seen the Lord's Christ. Simeon came into the Temple Courts under the influence of the Spirit; and when the parents brought in the infant Jesus, to do for him what the usage of the Law required, Simeon of his own accord took the child into his arms, and blessed God. He said:

"Now, Lord, Thou wilt let Thy servant go,
In accordance with Thy word, in peace,
For my eyes *have seen the Salvation*
Which Thou hast *set in the sight of all nations—*
A light to give light to the Heathen
And the glory of Thy people *Israel.*"

The child's father and mother were wondering at what was said about him, when Simeon gave them his blessing, and said to Mary, the child's mother:

“Listen, this child is to be the cause of the *fall* and rise of *many* an Israelite, and to be a sign much spoken against—you yourself, too, will be pierced to the heart—so the thoughts in many minds will be disclosed.”

4. The Prophet- There was also there a Prophetess named Hannah, a daughter of Phanuel and of the tribe of Asher. She was far advanced in years. She had lived seven years after her marriage with her husband, and then by herself as a widow till she had reached the age of eighty-four. She never left the Temple Courts, but fasting and praying, she worshipped God night and day. Just at that moment she came up, and began publicly to thank God and to speak about the child to all who were looking for the deliverance of Jerusalem.

5. Genealogy of Jesus Christ A Genealogy of the SON of GOD, JESUS CHRIST, a descendant of Abraham through David.

God,	Noah,
Adam,	Shem,
Seth,	Arphaxad,
Enos,	Cainan,
Cainan,	Shelah,
Mahalaleel,	Eber,
Jared,	Peleg,
Enoch,	Reu,
Methusalah,	Serug,
Lamech,	Nahor,

Terah,	Amminadab,
Abraham,	Nashon,
Isaac,	Salmon,
Jacob,	Boaz (whose mother
Judah, and his brothers,	was Rahab,)
Perez and Zerah (whose	Obed (whose mother
mother was Tamar),	was Ruth),
Hezron,	Jesse,
Ram,	King David,

[MATHEW, THE LEGAL] [LUKE, THE NATURAL]

After David—	Nathan,
Solomon (whose mother	Mattatha,
was Uriah's widow),	Menan,
Rehoboam,	Melia,
Abijah,	Eliakim,
Asa,	Jonan,
Jehosaphat,	Joseph,
Jehoram,	Judah,
Uzziah,	Simeon,
Jotham,	Levi,
Ahaz,	Matthat,
Hezekiah,	Jorim,
Manasseh,	Eliezer,
Ammon,	Jose,
Josiah,	Er,
Jeconiah and his broth-	Elmodam,
the time of the	Cosam,
Exile to Babylon),	Addie,
After the Exile to	Melchi.
Babylon,	Ner ,
Shealtiel,	Salathiel,
Zerubbabel,	Zorobabel,
Abiud,	Rhesa,

Eliakim,	Joannah,
Azor,	Judah,
Zadok,	Joseph,
Achim,	Semei,
Eliud,	Mattathias,
Eleazar,	Maath,
Matthan,	Nagge,
Jacob,	Esli,
Joseph (the husband of	Naum,
Mary who became	Amos,
the mother of Jesus,	Mattathias,
who is called 'Christ').	Joseph,
	Jannah,
	Melchi,
	Levi,
	Matthat,
	Heli,
	Joseph.

So the whole number of generations from Abraham to David is fourteen; from David to the Exile to Babylon fourteen; and from the Exile to Babylon to The CHRIST fourteen.

CHAPTER IV.

1. Visit of the Magians After the birth of Jesus at Bethlehem of Judaea, in the reign of King Herod, some Magians from the East arrived in Jerusalem, inquiring:

“Where is the new-born King of the Jews?

For we saw His star in the eastern sky, and have come to do Him homage."

When King Herod heard the news, he was much troubled, and his anxiety was shared by the whole of Jerusalem, so he called together all the Chief Priests and Rabbis in the nation, and began making inquiries of them as to where The Christ was to be born.

"At Bethlehem in Judea," was their answer, "for it is said by the Prophet—
*'And thou, Bethlehem in Judah's land,
Art in no way the least among the chief towns of
Judah:*

*For out of thee will come a Chieftain—
One who will shepherd my people Israel.' "*

On this, Herod secretly sent for the Magians, and found out from them the exact length of time the star had been in sight. He then sent them to Bethlehem with directions to go and make careful inquiry about the child, "and as soon as you have found Him," he added, "bring me word, that I, too, may go and do Him homage."

The Magians listened to what the King had to say and then set out. To their surprise the star which they had seen in the eastern sky led them on, until it reached, and hung over where the child was. At the sight of the star they were greatly delighted. Entering the house, they saw the child with His mother Mary, and fell at His feet and did homage to Him. Then they unpacked their treasures, and offered to the child presents of gold, frankincense and myrrh. But afterwards, as they had been warned in a dream not to go

back to Herod, they returned to their own country another way.

- 2. Flight Into Egypt** After they had left, an angel of the Lord appeared to Joseph in a dream, and said:

“Get up and take the child and his mother and go for refuge into Egypt; and stay there until I tell you otherwise; for Herod is going to search for the child, in order to put him to death.”

Joseph got up and taking with him the child and his mother by night, retired to Egypt, where he stayed until Herod's death; in fulfillment of these words of the Lord by the Prophet—

‘Out of Egypt I called my Son.’

- 3. Herod Kills the Children** As soon as Herod found that he had been trifled with by the Magians, he was very angry.

He sent and put to death all the boys in Bethlehem and the whole of that neighborhood who were two years old or under, to suit the exact date which he had ascertained from the Magians. Then were fulfilled these words spoken through the Prophet Jeremiah—

*‘A voice was heard in Ramah,
Weeping and much lamentation--*

Rachel weeping for her children;

And she refused to be comforted,

“Because,” said she, “they are gone!”’

- 4. Removal from Egypt to Nazareth** But on the death of Herod, an angel of the Lord appeared to Joseph in a dream in Egypt, and said:

“Get up and take the child and his mother, and go into the land of Israel, *for those who wanted to take the child's life are dead.*”

Joseph got up, and taking the child and his mother with him, went to the land of Israel. But hearing that Archelaus had succeeded his father Herod as king of Judaea, he was afraid to go back there; and in consequence of a warning received in a dream, he retired to that part of the country called Galilee. There they settled in their own town of Nazareth in fulfillment of these words of the Prophets—‘He shall be called a Nazarene.’ The child as he grew, gained strength and wisdom, and the blessing of God was upon him.

**5. The Boy
Jesus in the
Temple**

The child's parents used to go every year to Jerusalem at the Passover Festival. When Jesus was twelve years old they made the customary journey to Jerusalem, and had finished their visit, when on their way back, the boy Jesus remained behind in Jerusalem without their knowing it. Thinking that he was among their fellow travelers, they went a day's journey before searching for him among their relations and acquaintances. As they did not find him, they returned to Jerusalem, searching for him everywhere. It was not till the third day that they found him in the Temple Courts, sitting among the Teachers, now listening to them, now asking them questions. All who listened to him were astounded at his intelligence and his answers. His parents were amazed to see him, and his mother said to him:

“My child, why have you treated us like this? Your father and I have been searching for you in great distress.”

“What made you search for me?” was the boy’s reply. “Did you not know that I must be at My Father’s House?” *

His parents did not understand what he meant by that. However he went down with them to Nazareth, and submitted to their control, his mother treasuring all his sayings in her memory. Meanwhile as Jesus grew up he *increased in wisdom, and gained the blessing of God and men.*



*[I. e. about the affairs in his Father's Kingdom—ED.]

DIVISION II.

From John, the Baptist's Preaching to the Beginning of Jesus' Public Ministry.

CHAPTER V.

1. John's Proclamation

In the fifteenth year of the reign of the Emperor Tiberius, when Pontius Pilate was Governor of Judaea, Herod being the Prince of Galilee, his brother Philip, Prince of the district comprising Ituraea and Trachonitis and Lysanias, Prince of Abilene, and at the time when Annas and Caiaphas were High-priests, a message from God came to John, the son of Zechariah, while he was in the desert. On this, John went through the whole neighborhood of the Jordan proclaiming a baptism upon repentance for forgiveness of sins, saying: "Repent, for the Kingdom of Heaven is close at hand."

This was in fulfillment of what was said in the book of the prophecies of Isaiah—

*'Behold I send my messenger before thy face;
He shall prepare thy way.*

The voice of one crying loudly in the desert:

"Make ready the way of the Lord,

Make His paths straight.

Every chasm shall be filled,

Every mountain and hill shall be levelled,

The winding ways shall be straightened,

The rough roads made smooth.

And all mankind shall see the Salvation of God." '

All Judaea, with all the inhabitants of Jerusalem and the regions round about the Jordan, went out to see John and they were baptized by him in the river Jordan, confessing their sins. He wore clothing of camel's hair and had a belt of leather about his waist, and lived upon locust and wild honey.

John used, then, to say to the many Pharisees and Sadducees that went to be baptized by him:

"You offsprings of vipers! who has prompted you to seek refuge from the coming judgment? Make your lives, then, consistent with your repentance. Do not begin to say to yourselves 'Abraham is our ancestor' for, I tell you, out of these very stones God is able to raise descendants for Abraham. Indeed already, too, the axe is lying at the root of the trees. So every tree that fails to bear good fruit will be cut down and thrown into the fire."

"What are we to do then?" the people asked.

John's answer was:

"Those who have two coats should share

with those who have none; and those who have food should do the same."

Even tax collectors came to be baptized and said to John:

"Teacher, what are we to do?"

"Do not collect more than the sum fixed for you," John replied; and when soldiers on the active service asked:

"And we—what are we to do?"

He said:

"Never use violence to anyone, or exact anything by false accusation; and be content with your pay."

Then while the people were in suspense and were debating with themselves whether John could possibly be the Christ, John, addressing them all, said:

"I, for my part, baptize you in water unto repentance: but there is One, who is more powerful than I am, *coming*, and I am not of sufficient importance even to stoop and undo His shoes. He will baptize you in the Holy Spirit and in Fire. His flail is in His hand to thoroughly clear His threshing-floor and store His corn in His barn, while the chaff He will burn with inextinguishable fire." And so with many exhortations of one kind or another, John told the Good News to the people.

2. Baptism of Jesus At the time when all the people were baptized, Jesus came down from Nazareth of Galilee to the Jordan, to John, to be baptized by him. But John tried to prevent Him.

"It is I," he said, 'who need to be baptized by you, why then do you come to me?'"

"Let it be so for the present," Jesus answered, "for so it is proper to satisfy in this way every religious requirement."

Upon this John yielded and Jesus was baptized by John into the Jordan. After Jesus' own baptism, He went immediately out of the water and while He was praying, the sky opened, and the Holy Spirit came down in a visible form like a dove, upon Him, while from the sky came a voice, saying:

" 'Thou art My Son My Beloved,
In Thee I delight.' "

3. Temptation of Jesus On returning from the Jordan full of the Holy Spirit, Jesus was led by the power of the Spirit, through the desert forty days among the wild beasts, and was tempted by the Devil. In all that time He ate nothing; and when it was over, He became hungry. Presently the Devil said to Him:

"If you are really the *Son of God*, tell these stones to become loaves of bread."

But Jesus answered:

"Scripture says—'*It is not on bread alone that man is to live, but on every word that comes from the mouth of God.*' "

The Devil next took Him to the Holy City, Jerusalem, and placing Him on the parapet of the Temple, said to Him:

"If you are really the Son of God, throw yourself down, for Scripture says:

*'He will give His angels commands about Thee,
And on their hands they will upbear Thee,
That Thou may'st never strike Thy foot against a
stone.'* "

"Scripture also says," Jesus answered,
"*'Thou shalt not tempt the Lord thy God.'* "

The third time the Devil took Jesus on to a very high mountain, and showing Him all the kingdoms of the World and their grandeur, in a moment of time, said to Him:

"Everyone of these I will give you (all of their dominion and glory; for it has been delivered unto me and to whomsoever I will, I give it) if you will fall at my feet and do homage to me."

Upon this Jesus said to him:

"Begone Satan! for Scripture says—
'Thou shalt do homage to the Lord thy God, and worship Him only.' "

Then the Devil, having completed every temptation, left Him alone for a season and angels came and attended on Him.

CHAPTER VI.

1. John's Reply This is the testimony of John to a Deputation which he gave when the Jews of Priests sent some Priests and Levites from Jerusalem to him, to ask him who he was—He owned, without attempting to deny it, he owned that he was not the *Christ*.

"What then? are you, *Elijah?*" they asked.

"No," he said, "I am not."

"Are you the *Prophet?*"

"No," he answered.

"Who then are you?" they continued; "tell us, that we may have some answer to give to those who have sent us. What do you say about yourself?"

"I," he said, "am—

'The voice of one loudly crying in the desert

'Straighten the way of the Lord'' as said the prophet Isaiah."

This deputation had come from the Pharisees and their next question was:

"Why are you then baptizing, if you are not the Christ, nor Elijah nor yet the *Prophet?*"

"I am baptizing in water," was John's answer, "but there is One standing among you whom you do not know, who is, indeed, coming after me; but I am not worthy even to undo His shoes." All this took place at Bethany, across the Jordan, where John was then baptizing.

2. John's Public Recognition of Jesus On the following day John saw Jesus coming towards him, and exclaimed:

"There is the Lamb of God, who is to take away the sin of the World! It was of Him that I spoke when I said, 'After me there is coming a man who is in advance of me,' for He was already before me. I did not myself know Him, but it is in order that He may be made known to Israel that I have come, baptizing in water." John also bore this testimony—

"I have seen the Spirit coming down from the sky like a dove, and He remained upon Him. I did not myself know Him, but He who sent me to baptize in water, He Himself said to me, 'the one on whom you see the Spirit coming down and remaining—He it is who baptizes in the Holy Spirit. I have seen this myself, and have borne my testimony to His being the *Son of God*.'"

- 3. John's Declaration about Jesus to two Disciples** Again, on the following day John was standing with two of his disciples, when, looking at Jesus as He was walking, he exclaimed:

"There is the Lamb of God!" The two disciples heard him say this, and followed Jesus. Presently Jesus turned round, and saw them following.

"What are you looking for?" He asked.

"Rabbi," they answered, (or "teacher" as we should say), "where are you staying?"

"Come, and you shall see," He replied. So they went, and found where He was staying, and spent that day with Him. It was then about four in the afternoon.

- 4. Andrew Calls Peter** One of the two who heard what John said and followed Jesus was Andrew, Simon Peter's brother. The first thing he did was to find his own brother Simon, and say to him:

"We have found the Messiah!" (a word which means 'Christ' or 'Consecrated'.) Andrew then brought him to Jesus. Fixing His eyes on him Jesus said:

"You are Simon, the son of John ; you shall be called Cephas " (or 'Peter', which means 'Rock').

5. Philip and Nathanael follow Jesus The following day Jesus decided to leave for Galilee. He found Philip, and said to him: "Follow me." Philip was from Bethsaida, and a fellow-townsmen of Andrew and Peter. He found Nathanael and said to him:

"We have found Him of whom Moses wrote in the Law, and of whom the Prophets also wrote. It is Jesus of Nazareth, Joseph's son !"

"Can anything good come out of Nazareth ?" Nathanael asked.

"Come and see," replied Philip. Jesus saw Nathanael coming towards Him, and remarked:

"Here is a true Israelite, who has no *deceit* in him !"

"How is it that you know me?" Nathanael asked.

"Even before Philip called you," Jesus replied, "when you were under the fig tree I saw you".

"Rabbi," Nathanael exclaimed, "you are the Son of God, you are King of Israel !"

"Do you believe in me," Jesus asked, "because I told you that I saw you under the fig tree ? You shall see greater things than that ! Believe me," He added, "you shall see Heaven wide open, and the *angels of God going up and coming down upon the Son of Man.*"

DIVISION III.

From the Beginning of Jesus' Ministry to the Second Passover.

CHAPTER VII.

1. **Water Made Wine at a Wedding** Two days after this there was a wedding at Cana in Galilee, at which Jesus' mother was present. Jesus Himself, too, was invited, with His disciples. The wine ran short, so His mother said to Him :

"They have no wine left."

"What do you want with me," Jesus answered, "my time has not yet 'come.'" His mother said to the servants:

"Do whatever He tells you."

There were six stone water-jars standing there, as required by the Jews' regulation as to 'purification'. They held each twenty or thirty gallons.

"Fill the water-jars with water," Jesus said to the servants. When they had filled them up to the brim, He said to them:

"Now take some out, and carry it to the Master

of the Feast." The servants did so. And when the Master of the Feast had tasted the water which had now become wine, without knowing where it had come from—though the servants who had taken out the water knew—he called the bridegroom and said to him:

"Everyone else puts his good wine on the table first, and his poorer wine as soon as the guests have drunk deeply; but you have kept back the good wine till now!"

This sign of His mission which Jesus gave in Cana of Galilee, was the earliest of His signs. By it He showed His greatness; and His disciples believed in Him. Jesus was about thirty years old when He began His work.

**2. Jesus
Stays in
Capernaum**

After this, Jesus went down to Capernaum—He, His mother, His brothers, and His disciples; but they stayed there only a few days.

**3. Traders Expelled from
the Temple
Courts**

Then, as the Jewish Passover was near, Jesus went up to Jerusalem. In the Temple Courts He found those who were selling bullocks, sheep, and pigeons, and the bankers seated there. So He made a whip of cord, and drove all the sheep and bullocks out of the Temple Courts. He scattered the bankers' money, and overturned their tables, and said to the pigeon dealers:

"Take these things away. Do not turn my

Father's House into a market house." His disciples recollected that Scripture said:

'Zeal for thy House will consume me.'

Upon this the Jews asked Jesus:

"What sign are you going to show us since you act in this way?"

"Destroy this temple," was His answer, "and I will raise it in three days."

"This Temple," the Jews replied, "has been building for forty-six years, and you are going to 'raise it in three days?'" But Jesus was speaking of His body as a temple. Afterwards, when He had risen from the dead, His disciples recollected that He had said this; and they believed the words of the Scripture, and what Jesus had said.

4. Reception of Jesus at the Passover When Jesus was in Jerusalem, at the Passover Festival, many came to trust in Him, when they saw the signs He was giving of His mission. But Jesus, for His part did not trust Himself to them, since He could read every heart, and because He had no need for others to tell Him about any man; for He could of Himself read what was in man.

5. Nicodemus Visits Jesus There was a Pharisee named Nicodemus, who was a leading man among the Jews. This man went to Jesus by night, and said to Him: "Rabbi, we know that you are a Teacher sent from God; for no one could give such signs as you are giving, unless God was with Him."

"Believe me," Jesus replied, "unless a man is born over again, he cannot see *the Kingdom of God.*"

"How can a man," Nicodemus asked, "be born when he is old? Can he enter his mother's womb, and be born?"

"Believe me," Jesus answered, "unless a man owes his birth to water and Spirit, he cannot enter the Kingdom of God. All that owes its birth to human nature alone is human, only, and all that owes its birth to THE SPIRIT is spiritual. Do not be surprised at my telling you that you all need to be born over again. The wind blows where it wills, and you can hear the sound of it, but do not know where it comes from, or where it goes; and it is the same with everyone who owes his birth to the Spirit."

"How can that be?" asked Nicodemus.

"What! You a teacher of Israel," Jesus replied, "and do not understand this? Believe me, we speak of what we know, and bear testimony about what we have seen; and yet you do not accept our testimony. If, when I tell you about earthly things, you do not believe me, how will you believe me when I tell you about Heavenly things? There is no one *gone up to Heaven*, except the one who *came down from Heaven*, the Son of Man Himself. And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up; that everyone who believes in Him may have enduring Life."

6. Mission of the Son “For God so loved the World, that He gave His only Son, that no one who believes in Him might be lost, but that all might have enduring Life. For God did not send His Son into the World to condemn it, but for the World to be saved through Him. Those who believe in Him escape condemnation, while those who do not believe in Him are already condemned, on the grounds of their having not believed in God’s only Son. Their condemnation lies in this, that though the Light has come into the World, men liked the darkness more than the Light, because their actions were wicked. Indeed, all who are living wrongly hate the Light, and will not come to it, for fear their actions should be exposed; but those who live up to the truth come to the Light, that their actions may be shown to be done in reliance upon God.”

7. John’s last Testimony to Jesus After this, Jesus went with His disciples into the country districts of Judaea, where He stayed with them, and baptized. John, too, was baptizing at Aenon near Salim, because there were many springs there; and people were constantly coming and being baptized. (For John had not yet been imprisoned). A discussion arose between some of John’s disciples and a Jew on the subject of ‘purification’, and when John’s disciples returned, they said:

“Rabbi, the man who was with you on the other side of the Jordan, and to whom you have

yourself borne testimony, He too, is baptizing, and everybody is going to Him."

This was John's answer—"A man can do nothing except as enabled to do so from Heaven. You are witnesses yourselves that I said that I was not the Christ, but that I had been sent as a Messenger in advance of Him. It is the bridegroom who has the bride; but the bridegroom's friend, who stands by and listens to Him, is happy indeed when he hears His voice. This is the happiness which I have experienced to the full. He must become greater, and I less."

8. The Son's Relation to the World "One who comes from above is above all others; but a child of earth is himself earthly, and his teachings earthly too.

He who comes from Heaven is above all others. It is about what He has seen and about what He heard that He bears His testimony, and yet no one accepts it. Those who do so attest the fact that God is true. God's Messenger gives us God's own teaching, for God does not limit the gift of the Spirit. The Father loves His Son, and has put everything in His hands. Those who believe in the Son have enduring Life, while those who reject the Son will not even see the Life, but they remain under *God's displeasure*."

CHAPTER VIII.

1. Jesus Talks with a Samaritan Woman Now the Master had heard that the Pharisees had been told that He was making and baptising more disciples than John (though it was not Jesus Himself but His disciples who baptized). When He heard this, He left Judaea, and set out for Galilee. He had to pass through Samaria, and in doing so, He came to a town called *Shechem*, near the plot of ground that *Jacob gave* his son *Joseph*. Jacob's spring was there and Jesus, being tired of His journey, sat down, just as He was, close to it. It was then about mid-day. A woman of Samaria came to draw water; so Jesus asked her to give Him some to drink, His disciples having gone into the town to buy provisions.

"How is it," the Samaritan woman replied, "that you who are a Jew ask for water from a Samaritan woman like me?" (For the Jews are not on good terms with the Samaritans).

"If you knew of the gift of God," Jesus replied, "and who it is that is asking you to give Him some water you would have asked Him, and He would have given you 'living water.'"

"You have no bucket, Sir, and the well is deep,"

she said; "where have you got that 'living water' from? Surely you are not greater than our ancestor Jacob who gave us the well, and used to drink from it himself, and his sons, and his cattle too!"

"All who drink of this water," Jesus replied, "will be thirsty again; but who once drinks of the water I give him will never be thirsty any more; but the water that I will give him will become a *spring of water* in him, welling up for enduring *Life*."

"Give me this water, Sir," said the woman, "so that I may not be thirsty, nor yet have to come all the way here to draw water."

"Go and call your husband," Jesus said, "and then come here."

"I have no husband," the woman replied.

"You are right in saying that you have no husband," replied Jesus, "for you have had five husbands, and the man you are now living with is not your husband; in saying that you have spoken the truth."

"I see, Sir, that you are a Prophet," the woman said. "It was on this mountain that our ancestors worshipped; and yet you Jews say that the proper place to worship is in Jerusalem."

"Trust me," Jesus replied, "a time is coming when it will not be in this mountain or in Jerusalem that you will worship the Father. You Samaritans worship what you do not know; we worship what we do know, because salvation comes from the Jews. But a time is coming, and indeed is already here, when the true worshippers will worship the Father spiritually, with true in

sight, for such is the worship that the Father desires. God is Spirit; and those who worship Him must worship spiritually, with true insight."

"I know," the woman answered, "that the Messiah, who is called the Christ, is coming; when once He has come He will tell us all things."

"I am the Messiah," Jesus said to her, "I who am speaking to you."

2. The Woman Brings other Samaritans to Jesus At this point His disciples came up, and were surprised at His talking to a woman, none of them, however, asked what He wanted or why He was talking with her. So the woman left the pitcher behind, and went back to the town, and said to the people:

"Come and see somebody who has told me everything that I have ever done; can He possibly be the Christ?"

The people set out from the town on their way to see Jesus.

3. Jesus Explains His Work Meanwhile the disciples kept saying to Him:

"Take something to eat, Rabbi."

"I have food to eat," He answered, "which you know nothing about."

"Surely no one has brought Him anything to eat," the disciples said one to another.

"My food," Jesus replied, "is to do the will of Him who sent me, and to complete the work He has given me to do. Do you not say it wants yet

four months to harvest-time? Why, look up, and see how white the fields are for harvest! Already the reaper is receiving wages and gathering in a crop for enduring Life, so that sower and reaper may rejoice together. For here the proverb holds good—‘one sows and another reaps.’ I have sent you to reap a crop on which you have spent no labor; others have labored and you have the benefits of their labor.”

4. **Many Samaritans Believe in Jesus** Many from that town came to believe in Jesus—Samaritans though they were—on account of what the woman said, when she declared, ‘He has told me everything that I have ever done.’ When these Samaritans had come to Jesus, they begged Him to stay with them, and He did stay two days there. And many more came to believe in Him on account of what He said Himself; and they said to the woman:

“It is no longer because of your talk that we believe in Him; for we have heard Him ourselves and are sure that He really is the Savior of the World.”

5. **Jesus Welcomed back to Galilee** After these two days Jesus went on His way to Galilee: for He Himself declared that, ‘a prophet gets no honor in his own country.’ When He reached Galilee, the Galilaeans welcomed Him, for they had seen all He did in Jerusalem during the Festival, having themselves also gone to it.

**6. Jesus Cures
an Officer's
Son**

So Jesus came again to Cana in Galilee, where He had made the water into wine. Now there was one of the King's officers whose son was lying ill in Capernaum. When this man heard that Jesus had returned from Judaea to Galilee, he went to Him and begged Him to go down and cure his son; for he was at the point of death. Jesus answered:

"Unless you all see signs and wonders, you will never believe in me."

"Do come down, sir," said the officer, "before my child dies."

"YOU can go," Jesus answered, "your son is alive and well." The man believed what Jesus said to him and went; and he was already on his way down, when his servants met him, and told him that his son was alive and well. So he asked them at what time he began to get better.

"It was yesterday, about one o'clock," they said, "that the fever left him." The father knew by this that it had left him at the very time that Jesus had said to him:

'Your son is alive and well'; and he himself believed in Jesus, and all his household too. This was the second occasion on which Jesus gave a sign of His mission on returning from Judaea to Galilee.

CHAPTER IX.

1. Cure of a Cripple in Jerusalem Sometime after this there was a Jewish Festival; so Jesus went up to Jerusalem. There is in Jerusalem, near the Sheep-gate, a Bath with five colonnades around it. It is called in Hebrew 'Bethesda.' In these colonnades a large number of invalids were lying—some blind, some lame and some crippled. One man who was there had been a cripple for thirty-eight years. Jesus saw the man lying there, and finding that he had been in this state a long time, said to him:

"Do you want to get well?"

"I have no one, Sir," the invalid answered, "to put me into the Bath when there is a movement of the water, and while I am getting to it; some one else steps down before me."

"Get up," Jesus said, "take your mat and walk." Immediately the man got well, and took up his mat and began walking.

2. Beginning of Opposition to Jesus Now it was the Sabbath. So the Jews said to the man who was cured:

"This is the Sabbath, you must not carry your mat."

"The man who made me well," he answered, "told me to take my mat and walk."

"Who was it," they asked, "that told you to do this?" But the man who had been cured did not know who it was; for Jesus had moved away, as there was a crowd there. Afterwards, Jesus found him in the Temple Courts, and said to him:

"You are well now, do not go on sinning, for fear something worse befalling you." The man went away and told the Jews that it was Jesus who had made him well. And that was why the Jews began to persecute Jesus—because He did things like this on the Sabbath.

3. Jesus Explains His Divine Mission Jesus explained: "My Father has gone on working to the present moment; I go on working too." This made the Jews all the more eager to kill Him, because not only was He doing away with the Sabbath, but He actually called God His Father—putting Himself on an equality with God. So Jesus gave this further explanation:

"The Son, believe Me, can do nothing of himself; He only does what He sees the Father doing; for whatever the Father does, the Son does also. The Father loves His Son, and shows Him everything that He is doing; and He will show Him greater things still—to your astonishment. For just as the Father raises the dead and gives them Life, so also the Son gives Life to whomever He pleases. Indeed the Father does not judge anyone, but has entrusted the work of judging entirely to His Son,' so that everyone may honor the

Son, just as they honor the Father. Those who do not honor the Son are not honoring the Father who sent Him. I assure you, those who listen to my teaching and believe Him who sent me have enduring Life, and do not come under condemnation, but have already passed from Death into Life. I assure you, a time is coming, and is already here, when the Dead will listen to the voice of the Son of God, and when those who listen will live. For just as the Father has life within himself, so He has given His Son Life, that He too may have it within himself. And because He is man, He has also given Him authority to act as judge. Do not be surprised at this; for the time is coming when all who are in their graves will hear His voice, and will come out—those that have acted rightly to Life, and those who have lived wrongly will rise for condemnation. I cannot do anything of myself; it is as I am taught that I judge; and the judgment that I pass is just, because my aim is not to do my own will, but the will of Him who sent me. If I bear testimony to myself, my testimony is not trustworthy; it is another who bears testimony to me, and I know that the testimony which He bears to me is trustworthy. You have yourselves sent to John, and he has testified to the truth. But the testimony which I receive is not from man; I am only saying this for your salvation. He was the Lamp that was shining and burning, and you were ready, for a time, to rejoice in his light. But the testimony which I have is of greater weight than John's; for the things which the Father has given

me to carry out—the very things which I am doing—are proof that I have come with a message from the Father. The Father who has sent me has Himself, too, borne testimony to me. You have never either listened to His voice, or seen His form; and you have not always His teaching in mind, for you do not believe His Messenger. You search the Scriptures because you think that you find in them enduring Life; and though it is those very Scriptures that bear testimony to me, you refuse to come to me to have Life. I do not in any case, receive honor from men, but I know this of you, that you have not the love of God in your hearts. I have come in my Father's name, and you do not receive me; if another comes in his own name, you will receive him. How can you possibly believe in me when you receive honor from one another, while you do not try to obtain the honor which comes from the only God? Do not suppose that I shall accuse you to the Father; your accuser is Moses, on whom you have been resting your hopes. If you had believed Moses, you would have believed me, for it was about me that Moses wrote; but if you do not believe in his writings, how will you believe my words? "

CHAPTER X.

- 1. Return to Galilee** When Jesus heard that John had been given into custody, (for Prince Herod, being rebuked by John about Herodias, the wife of Herod's brother, Philip, and about all his other wicked acts, crowned them all by shutting John up in prison), under the direction of the Spirit He returned to and went about in Galilee, for He would not do so in Judaea, because the Jews were eager to put Him to death. Reports about Him spread through all that neighborhood; He Himself began to teach in their Synagogues, and was held in the highest honor by everyone.
- 2. Jesus Begins Preaching** At that time Jesus began to make this proclamation:—
"The time has come, RE-PENT, and believe the Good News of God, for the Kingdom of Heaven is close at hand.
- 3. Jesus Teaches in Nazareth** Coming to Nazareth, where He had been brought up, Jesus following His usual custom, went on the Sabbath into

the Synagogue, and He stood up to read the Scriptures. The book given Him was that of the Prophet Isaiah; and Jesus opened the book and found the place where it says:

*'The Spirit of the Lord is upon me,
For He has consecrated me to bring Good News to
the poor,*

*He has sent me to proclaim release to captives and
restoration of sight to the blind,*

To set the oppressed at liberty,

To proclaim the acceptable year of the Lord.'

Then rolling up the book and returning it to the attendant, He took His seat. All eyes in the Synagogue were fixed upon Him, and Jesus began:

"This very day this passage has been fulfilled in your hearing."

All who were present spoke well of Him, and they were astonished at the beautiful words that fell from His lips.

"Is not He Joseph's son?" they asked.

"No doubt," Jesus said, "you will remind me of the saying—'Doctor, cure yourself,' and tell me here in my own country to do all that you heard took place in Capernaum. Believe me," He continued, "no Prophet is acceptable in his own country. There were plenty of widows in Elijah's days, I assure you, when the sky was closed for three and one-half years, and a severe famine prevailed throughout the country, and yet it was not to one of them that Elijah was sent, but to a widow in Sarephath in Sidonia. There were, too, plenty of lepers in Israel in the time of Elisha, the Prophet, yet it was not one of them

that was healed, but Naaman the Syrian." All the people in the Synagogue, as they listened to this, became exceedingly angry. Starting up, they drove Jesus out of the town, and took Him to the brow of the hill on which their town stood, intending to throw Him down. But Jesus passed through the middle of them and went away.

- 4. Jesus Settles in Capernaum** Afterwards, leaving Nazareth. He went and settled in Capernaum a city of Galilee, which is by the lake-side, within the borders of Zebulun and Naphtali; in fulfillment of these words in the Prophecy of Isaiah—

*'The land of Zebulun and the land of Naphtali,
And that along the Road by the Lake, and beyond
the Jordan,*

With Galilee of the heathen—

The people who were sitting in darkness

Have seen a great Light,

*And for those who were sitting in the shadow-land
of Death,*

A Light has risen!'

- 5. The Great Catch of Fish** One day as the people were pressing around Jesus as they listened to God's Message, He happened to be standing by the lake of Galilee, and He saw two boats close to the shore. The fishermen had gone away from them and were washing and mending their nets. When He had finished speaking He said to Simon:

"Push out into deep water, and then all throw

out your nets for a haul."

"We have been hard at work all night, Sir," Simon answered, "and have not caught anything but, as you say so, I will throw out the nets." They did so, and they enclosed so great a shoal of fish that their nets began to break. So they signaled to their mates in the other boat to come and help them; which they did, filling both boats so full of fish that they were almost sinking. When Simon Peter saw this he threw himself at Jesus' knees, exclaiming:

"Master, leave me, for I am a wicked man!" For he and his brother Andrew, and all those with him were lost in amazement at the haul of fish they had made; and so, too, were James and John, Zebediah's sons, who were Simon's partners.

"Do not be afraid, come and follow me," Jesus said, "from today you shall catch living men." And when they had brought their boats in, they left everything to Zebediah and the hired servants and followed Jesus.

6. Cure of a Possessed Man In Capernaum, on the Sabbath, He was teaching the people in the Synagogue, and they were greatly struck with His teachings, because His words were spoken with authority and not as the Rabbis. In the Synagogue there was a man who had a wicked spirit in him, who called out loudly:

"Stop! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

But Jesus rebuked the spirit.

"Silence! Come out from him," He said. The evil spirit flung the man down in the middle of the people, and then came out from him without hurting him at all; and in the general amazement, people kept saying to each other:

"What is the meaning of words like these? A new teaching! For He gives His orders with unmistakable authority to the wicked spirits, and they come out."

And rumors about Jesus spread to every place in all the regions of Galilee.

7. Cure of Peter's Mother-in-law On leaving the Synagogue, Jesus went into Simon's house with Andrew, James, and John, and as Simon's mother-in-law was suffering from a severe attack of fever, they asked Him about her. Jesus, taking her by the hand, leaned over her and rebuked the fever. The fever left her, and she immediately got up and began waiting upon them.

8. Cure of Many Persons At sunset the whole city had gathered round the door. Everyone who had friends suffering from various diseases or possessed with devils, took them to Jesus; and He placed His hands upon everyone of them and cured them, in fulfillment of these words in the Prophecy of Isaiah—
'He took our infirmities on Himself, and bore the burden of our diseases.' Even evil spirits came out of many people, calling out as they did so, 'You are the Son of God!' Jesus rebuked them, and would not allow them to speak, because they knew that He was the Christ.

CHAPTER XI.

- 1. Jesus Retires to a Lonely Place** At daybreak Jesus walked out to a lonely spot. He there began to pray. But Peter and crowds of people began to look for Him; and when they came up to Him they tried to detain Him and prevent His leaving them. Jesus, however, said to them:

“I must take the Good News of the Kingdom of God to the other towns as well, for this was the object for which I was sent.”

- 2. Jesus Preaches in Galilee** Jesus went round the whole of Galilee, then, teaching in their Synagogues, proclaiming the Good News of the Kingdom, and curing every kind of disease and illness among the people; and His fame extended throughout the whole of Syria. People brought to Him all who were ill with various diseases, or who were suffering pain, any who were either possessed, or lunatic, or paralyzed; and He cured them. He was followed, too, by large crowds from Galilee, the district of the Ten Towns, Jerusalem, Judaea, and the other side of the Jordan.

3. Cure of a Leper Jesus was once staying in one of the towns, when He and the large multitude which was following Him came upon a man who was suffering badly from leprosy. On seeing Jesus, the leper threw himself on his face and implored His help:

"Master, if only you are willing, you can heal me." Jesus' heart was moved and stretching out His hand, He touched him, saying as He did so:

"I am willing, be healed."

Instantly the leprosy left the man; and then Jesus impressed upon him that he was not to tell anyone.

"But," he added, "set out and *show* yourself to the Priest and make the offerings in connection with your healing in the manner that Moses directed, for a proof of your cure to the people."

The man, however, went away, and began to say so much about it and to spread the story so widely that Jesus could no longer go openly into a town, but stayed outside in lonely places, and yet great crowds of people kept coming together to listen to Him, and to be cured of their illnesses; but He used to retire to more lonely places to pray.

4. Cure of a Paralyzed Man Some days later, when Jesus came back to Capernaum, the news spread that He was at home; and such numbers of people collected that after a while there was not room for them even round the door; and He began telling them His Message. There were some Pharisees and Doctors of the Law sitting near.

who had come from every village of Galilee, Jerusalem, and Judaea; and the power of the Lord was with Jesus to heal the sick. Presently there came some people carrying a paralyzed man, borne by four, intending to bring him to Jesus. But being unable to get him near Jesus, owing to the crowd, they removed the roofing below which Jesus was; and when they had made an opening, they let down the mat on which the paralyzed man was lying. When Jesus saw their faith, He said to the man:

"Courage, my son! your sins are forgiven." But some of the Rabbis and Pharisees sitting there were debating with themselves:

"Why does this man speak like this? It is blasphemy! Who can forgive sins except God Himself?" As soon as Jesus became conscious that they were debating like this with themselves, He said to them:

"Why do you cherish such wicked thoughts? Why are you debating with yourselves about this? Which is easier—to say to the paralyzed man 'Your sins are forgiven?' or to say 'Get up, and take your mat, and walk'? But that you may know that the *Son of Man* has authority to forgive sins on Earth"—here He addressed the paralyzed man—"To you I say, get up, take your mat, and go home."

The man got up, and immediately took his mat, and glorifying God went out before them all; at which they were all astonished, and praised God for giving such power to men.

"We have never seen anything like this!" they said in great awe.

5. Call of Levi After this, Jesus went out to the seaside. All the people followed Him and so He taught them. As He was going He noticed a tax-collector, named Levi (Matthew), the son of Alphaeus, sitting in the tax office, and said to him:

“Follow me.” Levi left everything, got up and followed Him.

6. Jesus Blamed for His Companions Later on, Levi gave a great entertainment in his house, in honor of Jesus and His disciples; and a large number of tax-collectors and others were at the table with Him. The Pharisees and Rabbis belonging to their party found fault with the disciples of Jesus:

“Why do you and your Master eat and drink with tax-collectors and godless people?” It was Jesus who answered them. He said:

“It is not those who are well who need a doctor, but only those who are ill. Go and learn what this means—*‘It is mercy I wish for, and not sacrifice’*. I have not come to invite the pious, but the godless to repent.”

7. Disciples Blamed for not Fasting “John’s disciples,” they said to Jesus, “often say prayers, and fast, and so do the disciples of Pharisees, while yours are eating and drinking.”

Jesus’ answer was this:

“Is it possible that you can make the bridegroom’s friends fast while he is with them? A

time, however, will come—a time when the bridegroom will be parted from them, they will fast then—when that time comes.” Then by way of illustration Jesus said to them:

“No one ever tears a piece from a new garment and puts it upon an old one; for, if he does, he will not only tear the new garment, but the patch from the new one will not match the old one. And no one puts new wine into old wine-skins; for, if he does, the new wine will burst the skins, and the wine will run out, and the skins will be lost. But new wine must be put into fresh skins, and so both will be preserved. No one after drinking old wine wishes for new. ‘No’, he says, ‘the old is excellent’ ”.

CHAPTER XII.

1. The Disciples Accused of Breaking the Sabbath About the same time Jesus walked through the grainfields one Sabbath. His disciples became hungry, and began to pick some ears of grain, rubbing them in their hands, and eating them. But when the Pharisees saw this, they said:

“Look! your disciples are doing what it is wrong to do on the Sabbath!”

“Have you not read,” Jesus replied, “what David did, when he and his companions became hungry — how he went into the House of the Lord, when Abiathar was High Priest, and how they ate the *consecrated bread*, which he and his companions had no right to eat, but only the priests? And have you not read in the Law that, on the Sabbath, the priests in the Temple, break the Sabbath and are not guilty? Here, however, is something greater than even the Temple. I tell you! And had you learned the meaning of the words ‘*It is mercy I wish for and not sacrifice*,’ you would not have condemned those who are not guilty.” Then Jesus added:

“The Sabbath was made for man, and not man

for the Sabbath; so the Son of Man is master of, even, the Sabbath."

2. Cure of a Man with a Withered Hand On another Sabbath Jesus went into the Synagogue and taught; and there was a man there whose right hand was withered. The Rabbis and Pharisees watched Jesus closely, to see if He would work cures on the Sabbath, in order to find a charge to bring against Him. Jesus, however, knew what was in their minds, and so He said to the man whose hand was withered:

"Get up and stand forward." The man did so and Jesus said to them:

"Which is right? to do good on the Sabbath, or harm? to save life, or to destroy it? Which of yourselves if he had only one sheep, and that sheep fell into a pit on the Sabbath, would not lay hold of it and pull it out?"

As they made no reply, Jesus, looking around at them indignantly, grieved at the hardness of their hearts, said:

"How much more precious is a man than a sheep! Therefore it is right to do good on the Sabbath." Then He spoke to the man.

"Stretch out your hand," He said. The man stretched it out; and it became as sound as the other.

3. Plot against Jesus Immediately on coming out, mad with vexation, the Pharisees in concert with the Herodians laid a plot against Jesus with a view to putting Him to death.

4. Jesus Avoids the Pharisees Jesus, however, came to know of it and went away from that place with His disciples and came to the lake-side followed by great numbers of people from Galilee. A great number, too, hearing of all that He was doing, came to Him from Judaea, from Jerusalem itself, from Edom, from beyond the Jordan, and from the country around Tyre and Sidon. So Jesus told His disciples to keep a small boat close by, for fear the crowd should crush Him. For He had cured numbers of people and consequently they kept pressing up to Him, that all who were afflicted might touch Him. The wicked spirits, too, whenever they caught sight of Him, flung themselves at His feet and called out:

“You are the Son of God!”; but He warned them repeatedly, not to tell anyone about Him, in fulfillment of these words in the Prophet Isaiah—

*‘Behold the servant of my choice,
My beloved – the delight of my heart!
I will breathe my Spirit upon Him,
And He shall announce a time of Judgment to the
heathen.*

*He will not wrangle nor brawl,
Nor will anyone hear His voice in the streets;
A reed that has been bruised He will not break,
And a smoldering wick He will not quench,
Till He has brought the Judgment to a victorious
end.
And on His name will the heathen rest their hopes.’*

- 5. Choice of the Twelve Apostles** About that time, Jesus went out, up the hill to pray and spent the whole night in prayer to God. When day came, He called His disciples to Him and chose twelve of them whom He also named 'Apostles'—that He might have them about Him, and that He might send them out to preach, giving them power and authority also to drive out evil spirits, as well as the power of curing every kind of disease and sickness. So He appointed the twelve. They were, Peter (which is the additional name Jesus gave to Simon), and his brother Andrew; James and his brother John, the sons of Zebediah, (whom He surnamed Boanerges, which means sons of Thunder); Philip and Bartholomew (Nathanael); Thomas and Matthew the tax-collector (Levi the son of Alphaeus); James the son of Alphaeus and Thaddeus (Lebbeus, Jude or Judas the son of James); Simon the Zealot (a Canaanite or Judas); and Judas Iscariot—the one who betrayed Him.
- 6. Jesus at the Foot of the Hill** Afterwards Jesus came down the hill with them and took His stand in a level place. With Him were a large crowd of His disciples and great numbers of people from beyond the Jordan, the whole of Judaea, Jerusalem, and the coast districts of Tyre and Sidon. They had come to hear Him and to be made well from their diseases. Those, too, who were troubled with wicked spirits were cured; and everyone in the crowd tried to touch Him, because a power proceeded from Him which made everyone well.

CHAPTER XIII.

THE SERMON ON THE MOUNT.

1. **The Truly** At the sight of the people,
 Happy Jesus went up the hill, and
 when He had taken His
seat, His disciples came up to Him; and He began
to teach them as follows:

“Happy are *the poor*—in spirit, for it is to them
that the Kingdom of Heaven belongs.

Happy are those who now are *sorrowful* and
weep, for it is they who will be *comforted*.

Happy are *the gentle*, for it is they who *will in-
herit the Earth*.

Happy are those who now hunger and thirst---
for the Right, for it is they who will be plenti-
fully fed.

Happy are the merciful, for it is they who will
have mercy shown them.

Happy are the *pure—in heart*, for it is they who
will see God.

Happy are the peacemakers, for it is they who
will be called the children (sons) of God.

Happy are those who have been persecuted--in
the cause of Right, for it is to them that the King-
dom of Heaven belongs.

Happy are you whenever people abuse you, hate and persecute you, expel and excommunicate you as bad men, and say everything bad of you--untruly, and on my account. Be glad and rejoice, yea leap for joy, because your recompense in Heaven is great; it was indeed, in just the same way that people persecuted the Prophets who preceded you."

- 2. The Truly Unhappy** "But 'alas! for you who are rich,' for you have your comfort here.

Alas! for you who are satisfied now, for you will be hungry.

Alas! for you who laugh now, for you will be sorrowful and in tears.

Alas! for you when every one speaks well of you; it was, indeed, in this very way that their forefathers treated the pretended Prophets."

- 3. Jesus' Real Disciple** "It is you who are the Salt of the Earth; but should salt lose its saltness, what will you use to restore its strength? It is no longer good for anything, but it is thrown away, and trampled under foot. It is you who are the Light of the World; it is impossible for a town that stands on a hill to escape notice."

- 4. Lesson from a Lamp** "Nor do people light a lamp and cover it over, but they put it on a lamp stand, where it gives light to everyone in the house. In this same way let your light shine before the eyes of

your fellow-men, so that seeing your good actions they may praise your Heavenly Father."

5. The Old and New Law "Do not imagine that I have come to do away with the Law or the Prophets; I have not come to do away with them, but to complete them. For, believe me, if the earth and sky disappear, not even the dot of an 'i' or the cross of a 't' will disappear from the Law—not until all is done. Anyone therefore who breaks one of the least of these commandments, and teaches others to do so, will be counted of least importance in the Kingdom of Heaven; whereas anyone who acts up to them, and teaches others to do so, will be counted great in the Kingdom of Heaven. Unless, indeed, your religion is superior to that of the Pharisees and Rabbis, you will not, I tell you, even enter the Kingdom of Heaven."

6. On Anger "You have heard that to our ancestors it was said—'*Thou shalt not commit murder*, and whoever commits murder shall be liable to be brought to trial.' I, however, tell you that anyone who is angry with his brother will be liable to be brought to trial; and if anyone says to his brother 'You fool', he will be liable to be brought before the High Council, while if anyone says 'You scoundrel', he will be liable to be sent to the fiery Pit. So, when presenting your gift at the altar, you there remember that your brother has some grievance against you, leave your gift there, before the altar, and go and make friends with your brother first; then come,

and present your gift. Be ready for a reconciliation with your opponent, even when you meet him on the way to court; for fear he should hand you over to the judge, and the judge to the officer, and so you should be thrown into prison. Believe me, you will not get out from there until you have paid the last quarter-cent due."

7. On Impurity "You have heard that it was said—'*Thou shalt not commit adultery.*' I, however, tell you that anyone who looks at a woman with a lustful intent has already committed adultery with her in his heart. So if your right eye is a snare to you, tear it out and throw it away. It is better for you to lose one part of your body, than to have the whole of it go down into the Pit."

8. On Divorce "It was also said—'*Let anyone who divorces his wife serve her with a notice of separation.*' I, however, tell you that anyone who divorces his wife, except on the ground of her unchastity leads to her becoming an adulteress; while anyone who marries her after her divorce becomes an adulterer."

CHAPTER XIV.

[THE SERMON CONTINUED.]

1. On Oaths “Again, you have heard that to our ancestors it was said—
‘Thou shalt not break an oath, but thou shalt keep thine oaths as a debt due to the Lord.’ I, however, tell you not to take an oath at all, either by *Heaven*, since *that is God’s throne*, or by *the Earth*, since that is *His footstool*, or by *Jerusalem*, since that is *the city of the great King*. Nor must you swear by your head, since you cannot make a single hair either white or black. Your words then should be simply ‘Yes’ or ‘No’; anything beyond this has evil at its root.”

2. On Revenge “You have heard that it was said—*‘An eye for an eye and a tooth for a tooth.’* I, however, tell you not to resist a man who injures you; but if anyone strikes one of you on the right cheek turn him the other too; and when anyone wants to go to law with you and get your coat, let him take your cloak as well; and when people take away what is yours do not demand its return; and if anyone forces you to go one mile, go two miles with him. Give to those that ask you; and when people want to

borrow from you, do not turn away from them."

3. On Love "You have heard that it was said—'*Thou shalt love thy neighbor and hate thy enemy.*' I, however, say to you—Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who persecute you, that you may become true children of your Heavenly Father. For He causes the sun to rise upon the bad as well as on the good, and sends rain upon those who do wrong as well as on those who do right. For if you love only those who love you, what recompense will you get? Even the tax-collectors and godless do that! If you do good to those who do good to you, what recompense will you get? Even sinners do that. If you loan to those from whom you expect as much in return what recompense will you get? Even godless people do that! And if you show courtesy to your brothers only, what more are you doing than others? Even heathen do that! Serve your enemies, never despairing, your recompense will be great, for you will be true children of the Most High. *You then are to be perfect and merciful as your Heavenly Father is, for He is kind even to the thankless and bad.*"

4. About Giving "Take care not to perform your religious duties in public with the view to be seen by others; if you do your Heavenly Father has no recompense for you. So when you distribute charity, do not have a trumpet blown in front of

you, as hypocrites do in the Synagogues and in the streets, that they may be praised by other men. That, believe me, is all their recompense! But when you are giving in Charity, do not let your left hand know what your right hand is doing, so that your charities may be in secret; and then your Father, who sees what is done in secret, will repay you."

5. About "And when you pray you are
Praying not to behave as hypocrites do.
 They like to pray standing in
 the Synagogues and at the corners of streets,
 for others to see them. That, believe me, is all their
 recompense! But when one of you prays, *let him*
go into his own room, shut the door, and pray to his
Father who is in secret; and then his Father who
sees what is done in secret, will repay him. When
 praying, do not say the same words over and over
 again, as is done by the heathen, who fancy that
 by using many words they shall get a hearing.
 Do not copy their example, for God, your Father,
 knows your needs before you ask Him."

6. The You, therefore, are to pray in
Disciples' this way—
Prayer 'Our Heavenly Father,
 May thy Name be held holy,
 Thy Kingdom come,
 And thy will be done;
 On Earth as in Heaven.
 Give us to-day
 Our bread for the day before us;
 And forgive us our debts,

As, we too, have forgiven our debtors;
And do not take us into temptation
But rescue us from evil.'

For if you forgive other people their offences,
your Heavenly Father will also forgive you yours;
whereas if you forgive not others their offences,
your Father will not forgive yours either."

7. **About** "And when you fast, do not
 Fasting put on gloomy looks, as hyp-
 ocrites do who disfigure them-
selves for other people to see that they are fasting.
That, believe me, is all their recompense! But
when one of you fasts, let him anoint his head and
wash his face, so that others may not notice that
he is fasting, but that his Father who is in secret
may; and then his Father, who sees what is done
in secret, will repay him."

8. **The True** "Do not store up treasures
 Treasure for yourselves upon Earth,
 where moths and rust destroy
them and thieves break in and steal. But store
up treasures in Heaven, where no moths or rust
destroy them, and where thieves do not break in
nor steal. For where your treasure is, there, too,
will your heart be."

9. **Light and** "The lamp of the body is the
 Darkness eye. If your eye is unclouded
 your whole body will be lighted
up; but if your eye is diseased your whole body
will be dark. And if the inner Light be dark, how
intense must that darkness be!"

CHAPTER XV.

[SERMON CONCLUDED].

1. **The Cares of Life** “No one can be servant to two masters, for he will either dislike the one and like the other, or he will attach himself to one and scorn the other. You cannot serve both God and Gold. That is why I say to you—Do not be anxious about your life here—what you will have to eat or drink; nor yet about the clothes for your body. Is not your life more important than its food, and your body than its clothes? Look at the wild birds—they neither sow, nor reap, nor gather into barns; and yet your Heavenly Father feeds them! And are not you worth more than they? Which of you, however anxious he is about it, can prolong his life a single moment? What use either is there in being anxious about clothing? Mark the wild lilies, how they grow! They neither toil nor spin, yet, I tell you, even Solomon in all his grandeur was not robed like one of them. If, then, God clothes in this way the very wild flowers, which are living today and will be used for the oven to-morrow will He not do much more the same for you, you who have so little faith? Do

not then ask anxiously 'What can we get to eat?' or 'What can we get to drink?' or 'What can we get to wear?' For all these things the heathen are eager about and your Heavenly Father knows that you have need of them all. But first, be eager about the Kingdom of God, and about what He approves to be right, and then all these things will be given you in addition. So do not be anxious about to-morrow, for to-morrow will have anxieties of its own. Each day brings enough trouble for itself."

2. About Judging Others "Do not sit in judgment upon others, so that others may not sit in judgment upon you. Do not condemn others and then you will not be condemned. For just as you judge others, you yourselves will be judged, and the same measure that you give will be given to you. Let others off and you will be let off yourselves. Give, and they will give to you. It will be a generous measure, pressed tight, shaken down, and running over, that they will pour into your lap. Why, too, do you look at the splinter in your brother's eye and pay no attention to the beam in yours? How are you going to say to your brother 'Let me take the splinter from your eye', when all the time there is a beam in your own? Hypocrite! Take out the beam out of your own eye first, and then you will see clearly to take the splinter from your brother's."

Then by way of illustration Jesus continued:

"Can a blind man lead a blind man? Will they not both fall into a ditch? A scholar is not above

his teacher; yet every finished scholar will be like his teacher.' Do not give what is sacred to dogs, nor yet throw your pearls before hogs, for fear they should trample them under their feet, and then turn and attack you."

- 3. Encourage-ment to Prayer** "Ask, and your prayer will be granted; search, and you will find; knock, and the door will be opened to you. In-

deed, it is always those that ask who get, those that search who find, and those that knock to whom the door will be opened. Who among yourselves, when his son asks him for a loaf, will give him a stone, or when he asks for a fish will give him a snake? Well, then, if you, wicked as you are, know how to give good gifts to your children, how much more will your Heavenly Father give the Holy Spirit and good gifts to those that ask Him."

- 4. Persistence in Prayer** "Suppose one of you who has a friend were to go to him in the middle of the night and say, 'Friend, lend me three loaves for a friend of mine has come to my house after a journey, and I have nothing to offer him'; and suppose the other should answer from inside, 'Do not trouble me; the door is already fastened, and my children and I have gone to bed; I cannot get up and give you anything'; I assure you that, even if he will not get up and give him anything because he is a friend, yet because of his friend's persistence he will rouse himself and give him all he needs."

5. The Golden Rule "Always, then, treat others as you would like them to treat you; that is, indeed, both the Law and the Prophets."

6. The Two Roads "Go in by the small gate. Broad and spacious indeed is the road that leads to destruction, and those that go in by it are many; whereas small is the gate, and narrow the road, which leads to Life, and those that find it are few."

7. True and False Teachers "Beware of pretended teachers—men who come to you wrapped in sheepskins, but are ravenous wolves underneath. It is by the fruit of their lives that you must judge them. Do people gather grapes from thornbushes, or figs from thistles? Indeed every tree is judged by its own fruit. So, too, every sound tree bears good fruit, while an unhealthy tree bears bad fruit. It is not possible for a sound tree to bear bad fruit, nor for an unhealthy tree to bear good fruit. Every tree that fails to bear good fruit is cut down and thrown into the fire. Hence it is by their fruit that you must judge teachers. A good man, from the good stores of his heart, brings out what is good; while a bad one, from his bad stores, brings out what is bad. For his heart is the source of the words on his lips. Why do you call me 'Master! Master!' and yet not do what I tell you? It is not every one who says to me 'Master! Master!' who will enter the Kingdom of Heaven, but only those who do the will of my Heavenly Father.

On that Day many will say to me 'Master, Master, was it not in your name that we taught, and in your name that we drove out evil spirits, and in your name that we did many miracles?' And then I will say to them plainly, 'I never knew you. *Leave me, you who live in sin.*' "

8. The Two Foundations "Every one, then, who listens to this teaching of mine and acts upon it may be compared to a prudent man who has gone deep in digging his foundation, and built his house upon rock. Down comes the rain, the rivers rise, the winds blow and beat upon that house and yet it does not fall, because its foundations are upon rock. But every one who listens to this teaching of mine and does not act upon it may be compared to a foolish man, who builds his house on sand. Down comes the rain, the rivers rise, the winds blow and strike upon that house and it falls; and great, indeed, is the crash of its downfall!"

By the time Jusus had done speaking the crowd was greatly struck with His teaching. For He was teaching them like one who had authority, and not like their own Rabbis.

CHAPTER XVI.

When Jesus had finished all He had to say to the people He entered into Capernaum.

1. **Cure of** There was a captain in
 an Officer's the Roman army who had a
 Servant servant that he greatly valued,
 who was so ill with paralysis
that he was at the point of death. Hearing about Jesus, he sent some Jewish Councilors to Him, with the request that He come and save his servant's life. When they found Jesus they earnestly implored Him to do so.

"He is a man who deserves your showing him this favor," they said, "for he is devoted to our nation, and himself built our Synagogue for us." So Jesus went with them. But when He was already close to the house, the captain sent some friends with the message—

"Do not trouble yourself, Sir, for I am not important enough for you to come under my roof. This indeed is the reason why I did not think myself fit to come to you; but say the word and let my man-servant be healed. For I myself am a man under the orders of others, with soldiers under me; and if I say to one of them 'Go,' he goes; and

to another 'Come', he comes; and to my servant 'Do so and so', he does it."

Jesus was surprised to hear these words from him; and turning to the crowd which was following, He said:

"Never in an Israelite have I met such faith as this! Yes, and many will come *from East and West* and take their places at table with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven; while the heirs to the Kingdom will be 'banished to the darkness' outside, where there will be weeping and grinding of teeth." Then Jesus said to the messengers:

"Go now and say to the Captain, 'it shall be according to your faith.'"

And the man was cured that very instant.

2. Raising the Son of the Widow of Nain Shortly after, Jesus went to a town called Nain, His disciples and a great crowd going with Him. Just as He got near the gate of the town, there was a dead man being carried out for burial, who was the only son of a widowed mother. A large number of the people of the town were with her. The Master's heart was touched at the sight of her, and He said to her:

"Do not cry."

Then He went up and touched the bier, and the bearers stopped.

"Young man," Jesus said, "it is to you I am speaking, get up."

The dead man sat up and began to talk, and Jesus

restored him to his mother. Every one was awe-struck and began praising God.

"A great Prophet has risen among us," they said. "God has not forgotten His people."

And this story of Jesus spread all over Judaea as well as in the neighboring countries.

- 3. John's Message to Jesus** Now John heard in prison, for his disciples had told him, what The Christ was doing, and sent some of his disciples with

this message:

"Are you the Coming One or are we to look for some one else?" When these men found Jesus they said:

"John the Baptist has sent us to ask—'Are you the "*Coming One*", or are we to look for some one else?'"

Just at that time Jesus had cured many people of diseases, afflictions and evil spirits, and had given many blind people their sight. To this question Jesus answered:

"Go and report to John what you hear and see—the blind are gaining their sight and the lame are walking, the lepers are being healed, and the deaf are getting their hearing, and the dead, too, are being raised to life, and the *Good News* is being told to the poor. And happy is the man who finds no hindrance in me."

- 4. Testimony of Jesus to John** While these men were going back, Jesus began to say to the crowds in reference to John:

“At what did you go out into the desert to look? A reed waving in the wind? If not, what did you go out to see? A man richly dressed? Why, those who wear rich things are to be found in the courts of kings! For what then did you go out? To see a Prophet? Yes, indeed, and something more than a Prophet; for this is the very man of whom Scriptures says—

‘Behold, I am myself sending my messenger before thy face,

And he shall prepare thy way before thee.’

Believe me, no one born of a woman has arisen who is greater than John the Baptist, and yet the one of least importance in the Kingdom of Heaven is greater than he. (All the people, when they heard this, even the tax-collectors as well, acknowledged the justice of God, having already accepted John’s baptism. But the Pharisees and the Teachers of the Law, having rejected John’s baptism, frustrated God’s purpose in regard to them.) From the time of John the Baptist, till this very hour, the Kingdom of Heaven has been taken by force and men using force have been seizing it. For the teaching of all the Prophets and the Law continued till the time of John; and— if you are ready to accept it—John is the Elijah who was to come. Let all who have ears listen! But to what shall I compare the present generation? It is like some little children sitting in the market-places, and calling to their playmates— ‘We have played the fife for you, but you have not danced; we have wailed but you have not wrung your hands.’ For when John came—a

man who neither ate nor drank like other people —men said ‘He has an evil spirit in him’; and now that the Son of Man has come eating and drinking like other people, they are saying, ‘Here is a glutton and a wine drinker, a friend of tax-collectors and godless people!’ In all this Wisdom is vindicated by her actions.”

5. Jesus Anointed by a Woman One of the Pharisees asked Jesus to dine with him, so Jesus went to his house and took His seat at table. Just then a woman who was leading a bad life in the town, having ascertained that Jesus was at table in the Pharisee’s house, procured an alabaster jar of perfume, and placed herself behind Jesus near His feet, sobbing. She began to make His feet wet with her tears, and she dried them with the hair of her head, kissing His feet and sprinkling them with perfume. When the Pharisee who had invited Jesus saw this, he said to himself:

“Had this man been The Prophet, He would have known who, and what sort of woman, this is who is touching Him, and that she is leading a bad life.” But addressing him, Jesus said:

“Simeon, I have something to tell you.”

“Pray do, Teacher,” Simeon answered; and Jesus began:

“There were two people in debt to a money-lender, one owed two hundred and fifty dollars and the other five. As they were unable to pay him, he forgave both of them their debts. Which

of them do you think will feel the greater love for him? ”

“I suppose,” said Simeon, “it will be the man to whom he forgave the greater debt.”

“You are right,” Jesus answered; and then turning to the woman, He went on:

“Do you see this woman? I came to your house — you gave me no water for my feet, while she has made my feet wet with her tears and dried them with her hair. You did not give me one kiss, while she, from the moment I came in, has never stopped kissing my feet! You did not sprinkle even my head with oil, while she has sprinkled my feet with perfume. And for this, her sins, many as they are, have been forgiven, because she has loved greatly, but those who have little forgiven them, love but little.”

Then He said to the woman:

“Your sins have been forgiven.”

On this those at table began to say to one another:

“Who is this man who actually forgives sins?”

But Jesus said to the woman;

“Your own faith has saved you; my blessing go with you.”

CHAPTER XVII.

1. **Women who Ministered to Jesus** Shortly afterwards, Jesus went on a journey through the towns and villages, proclaiming the Good News of the

Kingdom of God. With Him went the twelve, as well as some women who had been cured of evil spirits and of complaints. There were Mary, known as Mary of Magdala (from whom seven evil spirits had come out), and Joanna (the wife of Herod's agent, Chuza), and Susannah, and many others—all of whom ministered to Jesus and His Apostles out of their means.

2. **Cure of a Blind and Dumb Man** When He had returned to Capernaum, some people brought to Jesus a devil-possessed man, who was blind and dumb, and He cured him, so that the man who had been dumb both talked and saw. At this all the people were astounded.

"Is it possible that this is the son of David?" they exclaimed.

3. **Jesus Accused of Acting by the Help of Satan** The Pharisees and Rabbis from Jerusalem heard of this and said:
"He has Baal-zebub in Him."

He only drives out evil spirits by the help of Baal-zebub their chief."

Jesus, however, was aware of what was passing in their minds and said to them:

"Any kingdom at variance within itself is on the way to desolation, and any town or household at variance within itself will not last. So if Satan drives Satan out he must be at variance with himself, and how then can his kingdom last? In my case, too, if it is by Baal-zebub's help that I drive evil spirits out, by whose help is it that your own sons drive them out? Therefore they shall themselves be your judges. But if it is by the help of the Spirit of God that I drive out evil spirits, then the Kingdom of God must be already upon you. How, again, can anyone get into a strong man's house and carry off his goods without first securing him? While a strong man is keeping guard, fully armed, over his own mansion, his property is in safety; but as soon as a still stronger attacks and gets the better of him, he takes away all the weapons on which the other relied. Not till then will he plunder his house. Those who are not with me are against me, and those who do not join me in gathering are scattering. Therefore, I tell you, men will be forgiven every sin and slander, except slander against the Holy Spirit, which will not be forgiven. Whoever speaks against the Son of Man will be forgiven, while whoever speaks against the Holy Spirit will not be forgiven, either in the present age or the age to come."

This was said in answer to the charge that He had a wicked spirit in Him."

4. Words a Test of Character "You must assume that either both tree and fruit are good, or that both tree and fruit are unhealthy; since it is by its fruit that a tree is judged. You offsprings of vipers! how can you, bad as you are, say anything good? For the heart is the source of the words on the lips. A good man from his good stores brings forth good things; while a bad man from his bad stores produces bad things. I tell you, that for every trifling remark that people make, they must answer for on the Day of Judgment. For it is your words that will acquit you, and it is your words that will condemn you."

5. A Woman's Exclamation As Jesus was saying this, a woman in the crowd, raising her voice, exclaimed:

"Happy was the mother who bore you and nursed you!" But Jesus replied;

"Rather, happy are those who listen to God's Message and keep it."

6. A Sign Asked for At this point, some of the Rabbis and Pharisees broke in, tempting Him.

"Teacher," they said, "we would like to see some sign from you."

As the crowd grew thicker Jesus began by saying:

"The present generation is a wicked one. It asks for a sign, and no sign shall be given it except the sign of Jonah. For as Jonah was a sign to the people of Ninevah, so will the Son of Man be to the present generation. For just as

Jonah was inside the sea-monster three days and three nights, so will the Son of Man be three days and three nights in the heart of the earth."

7. The Sin of Rejecting Jesus "The men of Ninevah will stand up in the Day of Judgment side by side with this generation, and will condemn it, because they repented at Jonah's proclamation; and here is more than a Jonah! The Queen of the South will rise up at the Judgment side by side with the present generation and will condemn it, because she *came* from the very ends of the earth to listen to the *wisdom of Solomon*; and there is more than a Solomon here."

8. Danger of Imperfect Reformation "No sooner does a wicked spirit leave a man, than it passes through places where there is no water, in search of rest, and does not find it. Then it says, 'I will go back to the home I left', and on its arrival finds it unoccupied, and swept out, and put in order. Then it goes and brings with it seven other spirits more wicked than itself, and they go in, and make their home there; and the later state of that man proves worse than the earlier. Such, too, will be the case with this wicked generation."

9. The Relatives of Jesus Interfere After this Jesus went into a house; and again such a crowd collected that He and those who were with Him could not even get their food. When His relatives heard of it they went to secure Him.

“He is out of His mind,” they exclaimed.

10. The True Brotherhood Presently Jesus’ mother and His brothers came up, and standing outside, sent to ask Him to come to them. There was a crowd sitting round Him, and they said to Him:

“Look, your mother and your brothers are outside, asking for you.”

“Who is my mother? and my brothers?” was His reply.

Then, having looked round on the people sitting in a circle round Him. He said:

“Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother.”

CHAPTER XVIII.

1. The Parable of the Sower That same day when Jesus had left the house, and was sitting by the lakeside, such great crowds gathered around Him, that He got into a boat, and sat in it, while all the people stood upon the beach. Then He told them many truths in stories.

“There was once,” He said, “a man who went out to sow, and as he was sowing, some seed fell along the path, and the birds came and ate it up. Some fell on rocky places, where it had not much soil; and having no depth of soil, it sprang up at once. As soon as the sun had risen, it was scorched, and as it had no root, it withered away. Some again fell into the thornbushes, which shot up and choked it. Some, however, fell upon good soil, and gave a crop varying from one hundred to sixty or thirty times as great. Let all who have ears, listen!”

2. Why Jesus Used Parables Later on His disciples came up to Him, and said:
“Why do you use stories in speaking to them?”

“To you,” Jesus replied, “the knowledge

of the secrets of the Kingdom of Heaven has been imparted, but not to the people yonder. For those that retain anything will have more given them, till they have abundance; but those who retain nothing, will have even what they seem to have taken away from them. That is why I speak to them in stories because, though they have eyes, they do not see, and though they have ears they do not hear or understand. And in them is being fulfilled the prophecy of Isaiah which says—

'You will hear with your ears -without ever understanding,

And though you have eyes, you will see without ever perceiving,

For the mind of this nation has grown dense,

And their ears are dull of hearing,

Their eyes also have closed:

Lest some day they should perceive with their eyes,

And with their ears should hear,

And in their minds should understand, and should turn—

And then I should cure them.'

But you are happy in having eyes that see and ears that hear; for, believe me, many Prophets and good men have longed for the sight of the things that you are seeing, yet never had it, and to hear the things you are hearing, yet never heard them.

- 3. Explanation of the Parable of the Sower** You, then, may listen to the story of the Sower. The Seed is the Word of God. When any one hears the Message of the Kingdom without understand-

ing it, the Wicked One comes and snatches away what was sown in the mind. This is what is meant by the seed which was sown along the path. By the seed which was sown on rocky places is meant the man who hears the Message and joyfully accepts it at once; but he has no root, he stands for only a short time, and when trouble or persecution arises on account of the Message, he falls away at once. By the seed which was sown among the thornbushes is meant the man who hears the Message and really understands it, but the anxieties of life, the snares of wealth, and all sorts of other ambitions come in, and so completely choke it that nothing comes of it. But by the seed which was sown on good ground is meant the man who hears the Message and understands it and really produces fruit, varying from one hundred to sixty or thirty times as much."

4. Parable of the Tares Another story Jesus told them was this:

"The Kingdom of Heaven may be compared to a man who sowed good seed in his field. But while everybody was asleep, his enemy came and sowed tares among the wheat, and then went away. So when the blades of wheat shot up, and came into ear, the tares made their appearance too. On this the owner's servants came to him, and said:

'Was it not good seed that you sowed in your field? Where then do the tares in it come from?'

'It must be the work of an enemy,' was his reply.

'Would you like us then', they asked, 'to go and gather them together?'

'No', said he, 'for while you are doing so, you should root up the wheat as well. Let both grow side by side until the harvest-time; and then I will tell the reapers to gather together the tares first, and tie them in bundles ready for burning; but to bring all the wheat into my barn.'"

5. Parable of the Mustard Seed Another story He told them was this:

"What is the Kingdom of God like? To what can I liken it? The Kingdom of Heaven is like a mustard seed, which a man took and sowed in his field. This seed is smaller than any other, but when it is grown up, it is larger than the herbs and becomes quite a tree, so that *the wild birds come and roost in its branches.*"

6. Parable of the Leaven This was another story which Jesus related:

"To what shall I liken the Kingdom of God? The Kingdom of Heaven is like some leaven which a woman took and covered up in three half pecks of flour, until the whole was leavened."

7. Lesson from a Lamp Jesus also said to them:

"No one puts a light to a lamp, and then sets it in a cellar or covers it over, but he sets it on the lamp-stand, so that any one who comes in may see the light. The lamp of the body is the eye. When your eye is unclouded, your whole body, too, is

lighted up; but as soon as your eye is diseased, your body, too, is dark. Take care, therefore, that the inner Light is not darkness. And then if your whole body is lighted up, and no corner of it dark, the whole will be as much lighted up, as when a lamp gives you its brilliant light. There is indeed nothing kept secret, which will not have light let in upon it; nor is there any secret which will not some day become known and come to the light. Take care, then, how you listen."

All this Jesus told the crowd in stories; indeed to them He never spoke at all except in stories, in fulfillment of these words of the Prophet—

'I will speak to them in stories;

*I will utter things kept secret from the foundation
of the World.'*

8. Explanation Then Jesus let the crowds go, of the Parable and went into the house. of the Tares Presently His disciples came up to Him and said:

"Will you explain to us the story of the tares of the field?"

"Yes," He answered. "The sower of the good seed is the Son of Man. The field is the World. The good seed is the people of the Kingdom; the tares are wicked people. The enemy who sowed them is the Devil. The harvest-time is the End of the Age, the reapers are the angels. And just as the tares are collected and burned up, so it will be at the End of the Age. The Son of Man will send His 'angels', and they will collect from His Kingdom everything that is a hindrance to men, and all who live in sin, and 'will throw them into the fiery furnace', where there will be weeping and grinding of teeth. Then will those who do right shine out like the sun, in the Kingdom of their Father. Let all who have ears listen!"

CHAPTER XIX.

1. Parable of the Treasure "The Kingdom of Heaven is like a treasure hidden in a field, which a man found and hid again, and then in his delight went and sold everything that he had, and bought that field."

2. Parable of the Pearl "Again, the Kingdom of Heaven is like a merchant in search of beautiful pearls. Having found one of great value, he went and sold everything he had, and bought it."

3. Parable of the Net "Or again, the Kingdom of Heaven is like a net which was cast into the sea, and caught fish of all kinds. When it was full, they hauled it upon the beach, and sat down and sorted the good fish into baskets, but threw away the useless ones. So will it be in the End of the Age. The 'angels' will go out and separate the wicked from the righteous, and 'will throw them into the fiery furnace', where there will be weeping and grinding of teeth. Have you understood all this?" Jesus asked.

"Yes", they answered.

4. Parable of the Jesus also said:

Seed Growing

Unobserved

“The Kingdom of God is like a man sowing seed on the ground, and then sleeping at night and getting up by day, while the seed is shooting up and growing—he does not know how. The ground bears the crop of itself—first the blade, then the ear, and then the full grain in the ear; but as soon as the crop is ready, the man at once *puts in the sickle because the harvest has come.*”

**5. New and
Old Truths**

Then He added:

“Therefore every Rabbi who has received instruction about the Kingdom of Heaven is like a householder who produces from his storeroom things both new and old.”

**6. Jesus Stills
a Storm**

Then, when even was come, He got into a boat, followed by His disciples. He said

unto them:

“Let us go over unto the other side”, and they launched forth.

Suddenly so great a storm began on the lake, that the waves broke right over the boat and were filling it. Jesus was in the stern asleep on the cushion; and the disciples came and roused Him.

“Master”, they said, “carest thou not that we perish? save us, our lives are in danger!”

“Why are you so cowardly?” said Jesus. “How little faith you have!”

Then Jesus got up and rebuked the winds and said unto the lake:

"Peace, be still!" and a great calm followed. The men were amazed and exclaimed:

"What kind of a Man is this that even the winds and the lake obey Him!"

7. Cure of a Mad Man Afterwards they arrived on the other side of the lake—the country of the Gergesanes; and as soon as Jesus had got out of the boat, He met a man coming out of the tombs, who was under the power of a wicked spirit. For a long time this man had not worn any clothing, and he did not live in a house but made his home in the tombs. He was so fierce that no one could pass by that way. No one could secure him, even with a chain; for though he had many times been left secured with fetters and chains, he had snapped the chains and shattered the fetters, and no one was able to master him. Night and day alike, he was calling out continually in the tombs and on the hills, and cutting himself with stones. Catching sight of Jesus from the distance, he ran and bent low before Him, calling out loudly:

"What do you want with me, Jesus, Son of the Most High God? For God's sake do not torment me before the time." For Jesus was saying:

"Come out from the man, you wicked spirit." "What is your name?" Jesus asked.

"My name", he said, "is Legion, for there are numbers of us;" and he begged Jesus again and again not to send them away out of that country into the abyss. There was a large drove of hogs there, feeding on the hillside. So the spirits beg-

ged Jesus to send them into the hogs, that they might take possession of them; and Jesus gave them leave. They came out and took possession of the hogs; and the drove, numbering about two thousand, rushed down the steep slope and were drowned there. On this the herdsmen ran away, and carried the news to the town, and to the country round; and the people went to see what had happened. When they came to Jesus, they found the possessed man sitting there, clothed and in his right senses—the very man who had had the ‘Legion’ in him—and they were awe struck. Then those who had seen it related to all what had happened to the possessed man, as well as about the hogs; upon which they began to beg Jesus to leave their district. As He was getting into the boat, the man who had been possessed begged Jesus, to let him stay with Him. But Jesus refused.

“Go home to your own people,” He said, “and tell them all that the Lord has been doing for you, and how He took pity on you.”

So the man went, and began to make known in the district of the Ten Towns all that Jesus had done for him; and everyone was astonished.

CHAPTER XX.

1. Jair's Request By the time Jesus had recrossed in the boat to the opposite shore, a great number of people had gathered to welcome Him, and were standing by the lake side. Here one of the Presidents of the Synagogue, whose name was Jair, came up to Jesus, and as soon as he saw Him, threw himself at His feet with repeated entreaties.

"My only little daughter," he said, is at the point of death; I beg of you to come and place your hands on her, that her life may be saved." So Jesus set out with him.

2. Cure of an Afflicted Woman A great number of people followed Jesus, and kept pressing round Him. Meanwhile a woman who had been suffering for twelve years from haemorrhage, and had gone through much under many doctors, spending all she had without gaining any relief, but, on the contrary, growing worse, having heard of Jesus, came behind in the crowd, and touched His cloak.

"If I can touch even His clothes," she said, "I shall get well! "

Immediately the haemorrhage was stopped, and she felt in herself that she was cured of her com-

plaint. Jesus instantly became conscious that there had been a demand upon His powers, and turning round in the crowd, said:

"Who touched my clothes?" And when they all denied,

"You see the people pressing round you," His disciples exclaimed, "and yet you say 'Who touched me'!" But Jesus still kept looking about who had done it. Then, the woman in fear and trembling, aware of what had happened to her, came and threw herself down before Him, and told Him the whole truth.

"My daughter," He said, "your own faith has made you well. My blessing go with you; be free from your complaint."

3. J a i r ' s Before He had done speaking,
Daughter Re- some people came from the
stored to Life house of the President of the
Synagogue, and said:

"Your daughter is dead! Why should you trouble the Teacher any more?" But Jesus, overhearing what they were saying, said to the President of the Synagogue:

"Do not be afraid; only have faith; and she will get well!" And He allowed no one to accompany Him except Peter, James, and John, James's brother. Presently they reached the President's house, where Jesus saw a scene of confusion—people weeping and wailing incessantly.

"Why is there this confusion and weeping;" He said on entering. "The little child is not dead, she is asleep." They began scornfully to laugh

at Him, since they knew she was dead; but He sent them all out, and then took the child's father and mother, and His companions, and went in where she was lying. Taking her hand, Jesus said to her:

"Taleitha, koum!"—the meaning of which is, 'Little girl, I am speaking to you, get up.' The little girl stood up immediately, and began walking about; for she was twelve years old. Directly they saw it they were utterly astounded; but Jesus repeatedly cautioned them not to let anyone know of it, and told them to give her something to eat.

4. Cure of Two Blind Men As Jesus was passing on from there, He was followed by two blind men, who kept calling out:

"Take pity on us Son of David!"

When He had gone in doors, the blind men came up to Him and Jesus said to them:

"Do you believe that I am able to do this?"

"Yes, Master," they said. Upon that He touched their eyes and said:

"It shall be according to your faith."

Then their eyes were opened. Jesus sternly cautioned them to be careful not to let anyone hear of it. But the men went out, and spread the news about Him through all that part of the country.

5. Cure of a Dumb Man Just as they were going out, some people brought up to Jesus a dumb man who was possessed; and as soon as the evil spirit had been

driven out, the dumb man spoke. The people were astonished at this.

"Nothing like this has ever been seen in Israel!" they exclaimed.

6. Jesus in Nazareth And He went from that place, and came into His own country; and His disciples followed Him. And when the Sabbath came He began to teach in the Synagogue; and many who heard Him were astonished, saying:

"From whence has this man these things? and what wisdom is this which is given to Him, so that even such mighty signs are wrought by His hands? Is not this the carpenter, the son of Mary? the brother of James, and Joses, and Judah, and Simon? and are not His sisters here with us?" And they were offended at Him. And Jesus said to them:

"A Prophet is not without honor, except in his own country. and among his own relatives, and in his own family". And He was unable to do any great work there, except that He touched with His hands a few sick people and healed them. And He was astonished at their unbelief.

7. The People Taught and Cured Then Jesus went round all the villages and towns, teaching in their Synagogues, proclaiming the Good News of the Kingdom, and curing every kind of disease and sickness. But when He saw the crowds His heart was touched with pity for them, because they were distressed and harassed *like sheep without a shepherd*, and He said to His disciples:

"The harvest is heavy but the laborers are few. So pray to the Owner of the harvest to send laborers to do the harvesting."

CHAPTER XXI.

- 1. Directions to the Disciples** Jesus, having called His twelve Disciples to Him, and given them authority over wicked spirits so that they could drive them out, as well as the power of curing every kind of disease and sickness; He then sent them out two by two, after giving them the following directions

“Do not go to the heathen, or enter any Samaritan town, but make your way to the lost sheep of Israel. And on your way make this proclamation—‘Repent, the Kingdom of Heaven is close at hand.’ Cure the sick, raise the dead, heal lepers, drive out evil spirits. You have received free of cost, give free of cost. Do not provide yourselves with gold, or silver, or cents in your pockets; not even with a bag for the journey, or a change of clothes, or shoes, or even a stick; for the worker is worth his food. Whatever town or village you go to stay in, inquire for some worthy person there and remain there till you leave. As you enter his house, express your good wishes for it. Then, if the house prove worthy let your blessing rest upon it, but if it proves unworthy, let your blessing return upon yourselves. If no one wel-

comes you, or listens to what you say, as you leave that house or that town, shake off its dust from your feet as a warning to them. Believe me, the doom of the land of Sodom and Gomorrah will be more bearable in the 'Day of Judgment' than the doom of that town."

2. Cautions to the Apostles "Remember, I am sending you out like sheep among wolves.

So be as wise as serpents and as blameless as doves. And be on your guard against your fellowmen, for they will give you up to the courts of law, and flog you in their Synagogues; and you will be taken, for my sake, before governors and kings, so as to witness for me to them and to the heathen. Whenever they give you up, do not be anxious about how you shall speak or what you shall say in your defence, for it is not you who will be speaking, but the Spirit of your Father who speaks within you who will show you at the moment what to say. Yes, and brother will give up brother unto death, and a father his child; *and children will turn against their parents*, and have them put to death; and you will be hated by every one on My account. But the man who endures to the end will be saved. But when they persecute you in one town, escape to the next; for believe me you will not have gotten to the end of the towns of Israel before the Son of Man comes."

3. Encouragement to the Apostles "A scholar is not above his teacher, nor a servant above his master. It is enough for a scholar to be treated like his

teacher, and a servant like his master. If the head of the house has been called Baal-zebub, how much more the members of his household! Do not therefore, be afraid of them. There is indeed nothing covered up which will not be uncovered, nor anything kept secret which will not be made known. What I tell you in the dark, that say again in the light, and what is whispered in your ear within closed doors, proclaim on the housetops. And do not be afraid of those who kill the body, yet are unable to kill the soul; but rather be afraid of him who is able to destroy both body and soul in the Pit. Yes, I say, be afraid of him. Do not two sparrows sell for a cent? and yet not one of them will fall to the ground without your Father's consent? While as for you the very hairs of your head are all counted. Do not, therefore, be afraid, you are of more value than many sparrows. Everyone indeed who will acknowledge me before his fellow men, I, the Son of Man, on my part, will acknowledge him before my Heavenly Father; but if anyone disowns Me before his fellow men, I, too, will entirely disown him before my Heavenly Father."

4. Cost of Christ's Service "Do not imagine that I have come to bring peace upon the Earth. I have come to bring not peace but the sword. Indeed, I have come to set a man against his *father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. A man's enemies will be the members of his own household.* Those who love father or mother more than me are not worthy of me; and those

who love son or daughter more than me are not worthy of me. And the man who does not take his cross and follow where I go is not worthy of me. Those who have secured their lives will lose them, while those, who for my sake, have lost their lives will secure them."

5. Rewards of Service "Those who welcome you are welcoming me; and those who welcome me are welcoming Him who made me His Messenger. Those who welcome a Prophet, because he is a Prophet, will get a Prophet's recompense; and those who welcome a good man because he is a good man, will get a good man's recompense. And if anyone gives but a cup of cold water to one of these lowly ones because he is a disciple, believe me, he will certainly get his recompense."

6. Jesus Preaches in the Towns After Jesus had finished giving instructions to His Twelve Disciples, He left that place in order to teach and preach in their towns. The Disciples themselves set out, and proclaimed the need of repentance to village after village and telling the Good News. They drove out many evil spirits, and anointed many invalids with oil and cured them.

CHAPTER XXII.

1. **Herod's** At that time Prince Herod
 Opinion of heard of the fame of Jesus
 Jesus and said to his attendants:

“This must be John the Baptist; he must be risen from the dead, and that is why these powers are so active in him.” And he was anxious to see HIM.

2. **Account of** For Herod had arrested John,
 John's put him in chains, and shut
 Execution him up in prison, to please
 Herodias, the wife of Herod's

brother Philip, Herod having taken her as his own wife. For John had told him that he had no right living with her. So Herodias owed him a grudge, and wanted to put him to death, but was unable to do so, for Herod stood in fear of John, knowing him to be a good, holy man, and protected him. After listening to John, he was still much perplexed, but yet he found pleasure in listening to him. He was afraid of the people also, because they looked on John as a Prophet. But when Herod's birthday came, he gave a dinner to his high officials, generals, and the foremost men of Galilee. The daughter of Herodias danced before the company and so pleased Herod and those who were dining

with him, that he promised, with an oath, to give her whatever she asked for, up to half his kingdom. The girl went out and said to her mother:

‘What must I ask for?’

‘The head of John the Baptizer,’ answered her mother. Thus prompted by her mother, the girl went in as quickly as possible to the King, and said:

‘Give me here, on a dish, the head of John the Baptist.’ The King was very sorry for this; yet on account of his oath and the guests at his table, he ordered it to be given her. So he immediately despatched one of his body-guard, with orders to bring John’s head. The man went and beheaded him in prison, and bringing his head on a dish, gave it to the girl and the girl gave it to her mother. When John’s disciples heard of it, they came and took the body away, and buried it; and went and told Jesus.

3. Return of the Apostles After a time the Apostles came back to Jesus, and told Him all that they had done and had taught.

“Come near to Bethsaida, without attracting attention, to some lonely spot yourselves,” He said, “and rest a little while”—for there were so many people coming and going that they had no time even to eat. So they set off in their boat for a lonely spot, endeavoring not to attract attention. But many people saw them going and recognized them, and left all the towns and flocked together by land, and got there before them. This they did because they saw the signs of Jesus’ mission in His work among those who were ill. On get-

ting out of the boat, Jesus saw a great crowd, and His heart was touched at sight of them, because they were going about *like sheep without a shepherd*. Jesus walked up the hill and sat down there with His disciples and the multitudes, and began to teach them many things about the Kingdom of God, while He cured those who stood in need of help.

4. Jesus Feeds Five Thousand Men It was near the time of the Jewish Festival of the Pass-over. The day was drawing to a close when Jesus said to

Philip:

"Where are we to buy bread for these people to eat?" He said this to test him, for He Himself knew what He meant to do.

"One hundred dollars worth of bread is not enough," Philip answered, "for each of them to have a little." Then His disciples came up to Him and said:

"This is a lonely spot and it is already late. Send the people away, so that they may go to the farms and villages round to lodge and buy themselves something to eat."

"They need not go away; it is for you to give them something to eat," replied Jesus.

"Are we to go and buy one hundred dollars worth of bread?" they asked, "to give them to eat?"

"How many loaves have you?" He asked, "go and see."

"There is a boy here," said Andrew, one of His disciples, Simon Peter's brother, "Who has five

barley loaves and two fishes; but what is that for so many?"

"Make the people sit down," Jesus said. There was plenty of grass at the spot; so the men among them sat down, after which Jesus took the loaves, and having given thanks, He gave them to the disciples, and the disciples gave them round to those who had seated themselves in companies of hundreds and fifties; and the same with the fish, giving the people as much as they wanted. When they were satisfied, Jesus said to His disciples:

"Pick up the pieces that are to spare, so that nothing may be wasted." The disciples did so, and loaded twelve baskets with the pieces of the five barley loaves, which were to spare after all had had enough. There were about five thousand men who partook of the meal, without counting women and children. Immediately afterwards Jesus made His disciples get into the boat, and cross over in advance in the direction of Capernaum, while He sent the people away. The people when they saw the signs which Jesus gave, said:

"This is certainly *The Prophet, who was to come into the World.*" So having discovered that they were intending to come to carry Him off to make Him King,

Jesus retired again to the hill quite alone to pray.

5. Jesus Walks on the Sea By this time darkness had set in, but Jesus had not come back to His disciples; the lake, too, was getting rough, for a strong contrary wind was blowing. About three hours after midnight,

when they had rowed three or four miles, the boat was in the middle of the lake, and they caught sight of Jesus walking on the water and getting near the boat with the intention of joining them; and they were afraid.

"It must be a ghost," they exclaimed, and cried out for fear. But Jesus at once spoke to them:

"COURAGE!" He said it is I, be not afraid!"

"Master," Peter replied, "if it is you tell me to come to you on the water."

"Come," said Jesus. So Peter got down from the boat and walked on the water toward Jesus; but when he felt the wind, he was frightened, and beginning to sink, called out:

"Master! Save me!" Upon this, Jesus instantly stretched out His hand and caught hold of him.

"How little faith you have!" He said, "What made you hesitate?" When they had got into the boat the wind dropped. But the men in the boat threw themselves on their faces before Him, and said:

"You are indeed the Son of God!" Then the boat at once arrived off the shore, at the place for which they had been making. The men of that place recognizing Jesus, sent out to all the country round and brought to Him all that were ill, and begged Him only to let them touch the tassel of His cloak; and all who did so were completely cured.

CHAPTER XXIII.

- 1. Jesus Follow-** The people who remained on
ed by the Peo- the further side of the lake
ple to Caper- had seen that only one boat
naum had been there, and that Jesus
had not gone into it with

His disciples, but that they had left without Him. Some boats, however, had come from Tiberias close to the spot where they ate the bread after the Master had given thanks. So, next day, when the people saw that Jesus was not there, or His disciples either, they themselves got into the boats, and went to Capernaum to look for Him. They found Him on the other side of the lake, and said: "When did you come here, Rabbi?"

- 2. Jesus the** "I tell you," answered Jesus,
Life-Giving "it is not on account of the
Bread signs which you saw that you
are looking for me, but because you had plenty of bread to eat. Do not work for perishable food, but work for that which lasts, and is food for Enduring Life. This the Son of Man will give you, for it is upon Him that the Father—God Himself—has set the seal of His approval."

"How," they asked, "are we to do the things that God would have us do?"

"The things which God would have you do" Jesus answered, "is to believe in God's Messenger."

"What sign, then, are you giving, so that we may see it, and so believe you. What is the work you are doing?" they asked. "Our ancestors had manna to eat in the desert, for Scripture says—*'He gave them bread from Heaven to eat.'*"

"Believe me," Jesus replied, "Moses did not give you the bread from Heaven, but my Father does give you the true Bread from Heaven; for the Bread that God gives is that which comes down from Heaven, and gives Life to the World."

"Master," they said, "give us that bread always!"

"I myself am the Life-giving Bread," Jesus said to them; "those who come to me will never be hungry, and those who believe in me will never be thirsty anymore. But, as I have said already, you have actually seen me, and yet you do not believe in me. All whom the Father gives me will come to me; and no one who comes to me will I ever turn away. I have come down from Heaven—not to do my own will—but the will of Him who sent me; and His will is this—that I should not lose one of all those whom He has given me, but should raise them from Death at the Last Day." Upon this the Jews began finding fault with Jesus for saying that He was the Bread which came down from Heaven.

"Is not this Jesus, Joseph's son?" they asked, "whose father and mother we know? How is it

that He says now that He has come down from Heaven?"

"Do not find fault with me among yourselves," said Jesus in reply. "No one can come to me, unless the Father who sent me draws him to me; and then I will raise him from death at the Last Day. It is said in the Prophet—'*And they shall all be taught by God.*' All who are instructed by the Father and learn from Him come to me. Not that anyone has seen the Father, with the exception of the one who is from God; He has seen the Father. I assure you, those who believe in me have Enduring Life. I myself am the Life-giving Bread. Your forefathers had manna to eat in the desert, and yet died. The Bread that comes down from Heaven is such that anyone may eat of it, and never die. I myself am the Living Bread that has come down from Heaven. If anyone eats of this Bread, he will live forever; yes, and the Bread which I shall give is my flesh, which I will give for the Life of the World." Upon this the Jews began disputing with one another:

"How is it possible for this man to give us His flesh to eat?"

"Believe me", Jesus answered, "unless you eat the flesh of the Son of Man, and drink His blood, you have not Life abiding within you. Those who take my flesh for their food, and drink my blood, have enduring Life; and I will raise them from death at the Last Day. For my flesh is true food and my blood true drink. Those who take my flesh for their food and drink my blood are always in union with me, and I with them. As the

Living Father made me His Messenger, and as I live because the Father does, so those who take me for food will live because I do. Such then, is the Bread that has come down from Heaven—not such as your forefathers ate, and yet died; those who take this Bread for food will live for ever.” All this Jesus said in a Synagogue, when He was teaching in Capernaum.

3. Desertion of Many Disciples On hearing it many of His disciples said:
 “This is a hard saying!
 Who can bear to listen to it?”

But Jesus conscious of the fact that His disciples were finding fault with it, said to them:

“Is this a hindrance to you? What then if you were to see the Son of Man going up to where He was before? It is the Spirit that gives Life; mere flesh is of no avail. The Truths that I have been teaching you are spiritual and life-giving; yet there are some of you who do not believe them.”

Jesus knew from the first who they were that did not believe, and who it was that would betray Him, and He added:

“This is why I told you that no one can come to me, unless enabled to do so by the Father.”

In consequence of this many of His disciples drew back, and did not go about with Him any longer. So Jesus said to the Twelve:

“Do you also wish to leave me?”

“To whom shall we go, Master?” Simon Peter answered. “Your teaching leads to enduring Life; and we have learnt to believe and are sure that you are the *Holy One of God*.”

“Did not I myself choose you to be the Twelve?” Jesus replied; “and yet, even of you, one is an enemy.”

He meant Judas, the son of Simeon Iscariot, who was about to betray Him, though he was one of the Twelve.

DIVISION IV.

From the Second to Six Days Before the Third Passover.

CHAPTER XXIV.

1. The Disciples Then some Pharisees and
Blamed for Neg- Rabbis from Jerusalem came
lecting Cere- to Jesus, and said:
monies “How is it that your dis-

ciples break the traditions of
our ancestors? For they do not wash their hands
before a meal.”

They had noticed that some of His disciples ate
their food with their hands ‘defiled’, by which
they meant unwashed. (For the Pharisees and
all the Jews will not eat without first washing
their hands up to the elbow, keeping to the tra-
ditions of their ancestors. When they come from
market, they will not eat without first sprinkling
themselves; and there are many other things that
they have accepted as binding, such as the scrup-

ulous washing of cups, and jugs, and copper pans.)

His reply was: "How is it that on your side you break God's commandments out of respect for your own traditions? For God said '*Honor thy father and thy mother*', and '*Let him who reviles his father or mother suffer death*', but you say:

'Whenever anyone says to his father or mother: "Whatever of mine might have been of service to you is given to God," he is in no way bound to honor father or mother', and you do not let him do anything further for his mother or father. In this way you have cancelled the words of God out of respect for your traditions. You think it right, do you?" He exclaimed, "to set aside God's commandments, in order to keep your own traditions! Hypocrites! It was well said by Isaiah when he prophesied of you—

*'This is a people that honors me with their lips,
While their hearts are far removed from me:
But vainly do they worship me,
For their teaching is only the commands of men.'*"

2. Sin Inward Then Jesus called the people
Not Outward to Him, and said:

"Listen and mark my words. It is not what goes into a man's mouth, but what comes out from it that defiles him!"

On this His disciples came up to Him and said:

"Do you know that the Pharisees were shocked on hearing what you said?"

"Every plant," Jesus replied, "that my Heavenly Father has not planted will be rooted up. Leave them to themselves; they are but blind guides;

and if one blind man guides another, both of them will fall into the ditch."

Upon this Peter said to Jesus:

"Will you explain the saying to us?"

"Have even you so little comprehension still?" Jesus exclaimed. "Do you not see that whatever enters the mouth passes into the stomach, not into the heart, and is afterward expelled?" by which words Jesus pronounced all food equally pure. "But those things that come out of the mouth proceed from the heart, and it is these that defile a man. For out of the heart proceed suggestions of wickedness, whether murder, adultery, unchastity, theft, perjury, folly, haughtiness, greed, deceit, lewdness, envy, or slander. These are the things that defile a man; but to eat with unwashed hands does not defile a man."

3. Cure of a Heathen Girl On going away from that place, Jesus retired into the country around Tyre and Sidon. Here He wanted to enter a house, and did not wish anyone to know it, but could not escape notice, for a Canaanite woman of Greek descent from that district came out and threw herself at His feet, and began crying to Jesus:

"Take pity on me, Master Son of David; my daughter is entirely under the power of an evil spirit."

But not a word did Jesus say in reply. His disciples came up and begged Him to send her away. "She keeps calling out after us," they said.

"I have been sent," Jesus replied, "to no one except the lost sheep of Israel." For all this the

woman came and bending low before Him, said:

"Master, help me!" "Let the children have enough first," Jesus answered. "It is not fair to take the children's food and throw it to dogs." "Yes, Master," she said, "for dogs do feed on the children's scraps that fall from their owner's table."

"Your faith is great," was His reply to the woman; "it shall be as you wish!"

And her daughter was cured that very moment, for the woman went home, and found the child lying on her bed, and the evil spirit gone.

4. Cure of a Deaf Stammerer On returning from the district of Tyre, Jesus went, by way of Sidon, to the Lake of Galilee, right across the district of the Ten Towns. There some people brought to Him a man who was deaf and stammered, and they begged Jesus to place His hand on him. Jesus took him aside from the crowd so as not to attract attention, put His fingers into the man's ears, and touched his tongue with saliva. Then, looking up to Heaven, He sighed, and said to the man: "Ephphatha!" which means 'Open'.

The man's ears were opened, the string of his tongue was freed, and he began talking plainly.

Jesus insisted upon their not telling anyone; but the more He insisted, the more perseveringly they made it known, and a profound impression was made upon the people.

"How well He has done everything!" they said. "He makes even the deaf to hear and the dumb to speak!"

5. Jesus Cures Many Persons On quitting that place, Jesus went to the shore of the Lake of Galilee; and then went up the hill, and sat down there. There crowds of people flocked to Him from all sides, bringing with them all who were lame, crippled, blind, or dumb, and many others. They put them down at His feet, and He cured them—to the astonishment of the crowd, seeing, as they did, dumb people talking, cripples restored to health, lame men walking about, and the blind with their sight restored; and they praised the God of Israel.

6. Four Thousand and Fed Afterwards Jesus called His disciples to Him, and said:

“My heart is touched at the sight of all these people; they have already been with me three days and they have nothing to eat; and I am unwilling to send them away to their homes hungry, they will faint on the road; and some of them are from a long distance.

“Where can we,” His disciples asked, “in a lonely place like this, find all the bread necessary for such a crowd as this to have plenty?”

“How many loaves have you?” said Jesus.

“Seven,” they answered, “and a few small fish.”

Then, having told the crowd to sit down on the ground, He took the seven loaves and the fish, and giving thanks, broke them up and proceeded to give them to the disciples, who gave them to the crowds. Every one had plenty to eat, and spare pieces enough were taken away to fill seven baskets. There were four thousand who partook

of the meal, without counting women and children. Then after dismissing the crowds, Jesus got into the boat, and went to the neighborhood of Dalmanutha (Magdala.)

7. A Sign From the Sky Asked For Here the Pharisees and Sadducees came up, and by way of testing Him, requested Him to show them some sign of His power from the sky. He answered them in this way—

“In the evening you say ‘It will be fine weather, for the sky is as red as fire’. But in the morning you say ‘To-day it will be stormy, for the sky is as red as fire and threatening.’ You learn to read the sky; yet you are unable to read the signs of the times! It is a wicked and an unfaithful generation that is asking for a sign, and no sign will be given it except the sign of Jonah.”

So He left them and getting into the boat again, crossed over to the other side.

CHAPTER XXV.

1. **Warning** Now the disciples had forgot-
 Against False ten to take any bread, having
 Teaching not more than half a loaf in
 the boat. Presently Jesus said

to them:

“Take care and be on your guard against the leaven of the Pharisees and Sadducees and the leaven of Herod.”

The disciples began discussing among themselves their having brought no bread. On noticing this Jesus said:

“Why are you discussing among yourselves your being short of bread? How little faith you have! Are your minds so slow of comprehension? *‘Though you have eyes do you not see? and though you have ears do you not hear?’* Do you not yet understand or remember the five loaves for the five thousand men, and how many basketfuls you had left? ”

“Twelve,” they said.

Nor yet the seven loaves for the four thousand people, and how many basketfuls you picked up?”

“Seven,” they said.

“How is it that you do not understand that I was not referring to bread when I spoke to you, but I

told you to be on your guard against the leaven of the Pharisees and Sadducees."

Then they saw that He had told them to be on their guard not against the leaven of bread, but against the teaching of the Pharisees and Sadducees.

2. Cure of a Blind Man Presently they came to Bethsaida. Here some people brought a blind man to Jesus, and begged Jesus to touch him. Taking the blind man's hand He led him to the outskirts of the village, and when He had put saliva on the man's eyes, placed His hands on him, and asked him if he could make out anything. The man looked up, and said:

"I can make out the people, for, as they walk about they look to me like trees."

Then Jesus again placed His hands on the man's eyes; and the man looked hard, and his sight was restored, and he made out everything distinctly. Jesus sent him home, telling him not even to go into the village.

3. Jesus Owned as the Christ On coming into the neighborhood of Caesarea Philippi while yet on the road and after He had prayed, Jesus asked His disciples this question:

"Who do people say the Son of Man is?"

"Some say 'John the Baptist,' " they answered, "others, however, say that he is 'Elijah,' while others again say he is 'Jeremiah,' or 'One of the Prophets.' "

"But you," He said, "who do you say that I am?"

And to this Simon Peter answered:

“You are the Christ, the Son of the living God.”

“Happy are you, Simon son of Jonah!” Jesus answered, “From no human source was this revealed to you; but from my Heavenly Father! And I, in turn, say to you, your name is Peter, a Rock, and on this Rock I will build my Church, and *the Powers of the Place of Death* shall not prevail over it. *I will give you the keys* of the Kingdom of Heaven. Whatever you forbid on Earth will be held in Heaven to be forbidden, and whatever you allow on Earth will be held in Heaven to be allowed.”

Then He impressed on the disciples not to tell anyone that He was the Christ.

4. Jesus Foretells His Death At that time Jesus Christ began to point out to His disciples that He had to go to Jerusalem, and had much to undergo at the hands of, and that He must be rejected by the Councillors, Chief Priests, and Rabbis, and that He must be put to death, and *rise from the grave on the third day*. This statement He made unfalteringly.

But Peter drew Jesus to him, and began to remonstrate with Him. “God help you, Master!” he said, “that shall never be your fate.”

Turning round and seeing His disciples, Jesus remonstrated with Peter, saying,—

“Out of my way, Satan! you are a hindrance to me; you look at things not in God’s way but in man’s.”

- 5. A Call to Renounce Self** Then Jesus said to His disciples and the people:

“If a man wishes always to go where I go, he must renounce himself, take up his cross daily and follow me. For whoever wishes to save his life will lose it; and whoever for my sake and the sake of the GOOD NEWS, loses his life—he will save it. What good does it do a man if, when he has gained the whole World, he has lost or forfeited his life? Indeed what could a man give of equal value to his life? For whoever is ashamed of me and my teaching, in this unfaithful and wicked generation, the SON of Man will be ashamed of him, when He comes in His own and His Father’s glory with the holy angels. Then He *will give each his due in accordance with his actions.* Believe me, some of those who are standing here will certainly not die, till they have seen the Kingdom of God come in power with the Son of Man as King.”

- 6. The Transfiguration** About six days after speaking these words, Jesus went up the mountain to pray, taking with Him Peter and the brothers James and John. As He was praying the appearance of His face became quite different, and shone like the sun, while His clothing became of a glittering whiteness, more dazzling than any bleaching in the World could produce. Then, suddenly, two men were talking with Jesus, who proved to be Moses and Elijah. They appeared in a glorified state, and spoke of His departure, so soon to come in Jerusalem.

Peter and his companions had been overpowered by sleep, but, suddenly, becoming wide awake they saw Jesus in glory and two men who were standing beside Him. Just as Moses and Elijah were leaving Jesus, Peter exclaimed:

"Sir, it is good to be here; let us make three tents, one for You, one for Moses, and one for Elijah." He did not know what he was saying. While he was still speaking, a bright cloud enveloped them, and from the cloud was heard a voice, which said—

*"This is my Son, my beloved, my Chosen One,
In whom I delight,*

It is to Him you must listen."

The disciples on hearing this fell on their faces, and were extremely alarmed. So Jesus went up and touched them, saying as He did so:

"Get up and do not be alarmed."

And when they raised their eyes they saw no one but Jesus by Himself alone. As they were going down the mountain side, Jesus told them not to speak of the vision to a single person, till after the Son of Man had been raised from the dead. They clung to these words, keeping silent about the vision, and did not at that time tell anyone about any of the things they had seen, and discussed among themselves what this 'rising from the dead' meant.

CHAPTER XXVI.

1. **Question** ‘‘How is it,’’ His disciples
 About Elijah asked, ‘‘that the Rabbis say
 that Elijah must come first?’’

‘‘It is true that *Elijah* was to come,’’ Jesus answered, ‘‘and *restore* everything; but Elijah has already come, I tell you, and people have not recognized him, but have treated him just as they pleased. In the same way, too, the Son of Man is about to suffer at men’s hands.’’

Then the disciples understood that it was of John the Baptist that He had been speaking to them.

2. **Cure of an** On their joining the other dis-
 Epileptic Boy ciples the next day, they saw
 a great crowd around them, and
some Rabbis engaged in a discussion with them.
But directly they saw Jesus, the people, in great
astonishment, all ran up and greeted Him.

‘‘What are you discussing with them?’’ Jesus asked.

‘‘Teacher,’’ one of the people in the crowd answered, kneeling to Him, ‘‘I brought my only son to see you, as he has a dumb spirit in him, and wherever it seizes him, it dashes him down; he foams at the mouth

and grinds his teeth, and is pining away. So I asked your disciples to drive the spirit out, but they failed.”

“Faithless and perverse generation! ” Jesus exclaimed. “How long must I be with you? how long must I have patience with you? Bring the boy to me.”

So they brought him to Jesus; but when the boy saw Him, the spirit at once threw him into a fit; and he fell to the ground and rolled about, foaming at the mouth.

“How long has he been like this?” Jesus asked of the boy’s father.

“From his childhood,” he answered, “and it has often thrown him into fire and into water to put an end to his life, but if you can possibly do anything, for pity’s sake help us! ”

“Why say ‘possibly’? ” Jesus replied. “Everything is possible for one who has faith.”

The boy’s father immediately cried out;

“I have faith; help my want of faith!”

“But when Jesus saw that a crowd was quickly collecting, He rebuked the wicked spirit:

“Deaf and dumb spirit, it is I who command you. Come out from him and never enter him again.”

With a loud cry the spirit threw the boy into fit after fit, and then came out from him. The boy looked like a corpse, so that most of them said that he was dead. But Jesus took his hand and lifted him; and he stood up. And they were all astonished at the majesty of God. When Jesus had gone indoors His disciples asked Him privately why they could not drive the spirit out.

"Because you have so little faith," Jesus answered, "for, believe me, if only your faith is like a mustard-seed, you can say to this mountain 'Move from this place to that!' and it will do so; and you will find nothing impossible. A spirit of this kind," He said, "can be made to come out only by prayer and fasting."

3. Jesus a Second Time Foretells His Death In the midst of the general astonishment at all that He was doing, while Jesus and His disciples were traveling about Galilee, He said to them, that they must listen carefully to what He was saying.

"For," He went on, "the Son of Man is about to be betrayed into the hands of wicked men who will put Him to death, but that, when He has been put to death, *on the third day He will rise from the grave.*"

At this the disciples were greatly distressed, for they did not understand the meaning of this; indeed, it had been concealed from them to prevent their seeing it, and they were afraid to question Him as to what He meant.

4. A Question about Rates After they had reached Capernaum, the collectors of the one-dollar Temple-rate came up to Peter, and said:

"Does not your Master pay the Temple-rate?"

"Yes, He does," said Peter. But on Peter's entering the house, before he had time to speak, Jesus said:

"What is your opinion, Simon? From whom

do earthly kings take toll or taxes? From their own sons or from the sons of other people? "

"From those of other people," Peter answered.

"Well then, their own sons go free," Jesus went on to say. "Still, that we may not scandalize them, go and throw a line into the lake; take the first fish that rises, open its mouth, and you will find a two-dollar piece in it. Take that, and give it to the collectors for both of us."

5. Lesson in Humility On the same occasion the disciples came to Jesus, and asked Him to tell them who was really the greatest in the Kingdom of Heaven. For while on the way to Capernaum they had been debating with one another which was the greatest.

Jesus called a little child to Him, and placed it in the middle of them, and then taking the child in His arms, said:

"If anyone wishes to be first, he must be last of all and the servant of all. Believe me, unless you quite change, and become like children, you will not even enter the Kingdom of Heaven. Any one, who shall, therefore, humble himself like this child will be greatest in the Kingdom of Heaven. And any one who, for my sake welcomes even one little child like this, is welcoming not only me, but Him who made me His Messenger."

6. Warning Against Being a Hindrance to Others "On the other hand, if any one proves a hindrance to one of these lowly ones who are learning to believe in me, it would be best for him to be

sunk in the depths of the sea, with a great millstone hung round his neck. Alas for the World for such hindrances! There cannot but be hindrances; but alas! for the man who occasions the hindrance. So if your hand or your foot proves a hindrance to you, cut it off, and throw it away. It is better for you to enter the Life maimed or lame, than to keep both hands, or both feet, and be thrown into enduring Fire. If your eye proves a hindrance to you, take it out, and throw it away. It is better for you to enter the Life of the Kingdom of God with one eye, than to keep both eyes and be thrown into the fiery Pit, where *their worm does not die and the fire is not put out.* For it is by fire that every one shall be preserved, just as salt preserves. Salt is a good thing, but if salt should lose its saltiness, what will you use to give it strength? You must have salt in yourselves, and live at peace with one another. Beware of despising one of these lowly ones, for in heaven, I tell you, their angels do always see the face of my Heavenly Father."

CHAPTER XXVII.

1. Parable of the Lost Sheep "What is your opinion? If a man owns an hundred sheep, and but one of them stray, will he not leave the ninety and nine on the hills to themselves, and go in search for the one which is straying? And if he succeeds in finding it, he rejoices more over that one sheep, believe me, than over the ninety and nine which did not stray. So, too, it is the will of my Heavenly Father that not one of these lowly ones should be lost."

2. Lesson in Toleration Thereupon John said:
"Sir, we saw a man driving out evil spirits by using your name, and we tried to stop him, because he does not follow you with us."

"Do not any of you try to stop him," Jesus said to John; "the man who is not against you is for you. There is no one who will use my name in working a miracle and yet find it possible to speak ill of me easily. For who is not against us is for us. For whoever shall give you a cup of water to drink because you are Christ's, I tell you, he shall, truly be recompensed."

3. How to Deal with Offenders "If your brother wrongs you, go to him and convince him of his fault when you and he are alone. If he listens to you, you have won your brother. But if he does not, take with you one or two others, so that *on the evidence of two or three witnesses, every word may be put beyond dispute.* If he refuses to listen to them, speak to the Church; and if he also refuses to listen to the Church, treat him as you would a heathen or a tax-collector. Believe me, all that you forbid on Earth will be held in Heaven to be forbidden, and all that you allow on Earth will be held in Heaven to be allowed."

4. Encouragement to United Prayer "And more than this, if but two of you on Earth agree about what they shall pray for; whatever it is, it shall be granted them by my Heavenly Father.

"For where two or three are assembled as my followers, I am there among them."

5. Parable of the Unforgiving Servant Peter then came up, and said to Jesus:

"Master how often am I to forgive my brother when he wrongs me?

"As many as seven times?"

"Not merely seven times," Jesus answered, "but seventy-seven times."

"Thus the Kingdom of Heaven may be compared to a king who wishes to settle accounts with his servants. When he began to do so, a man was

brought to him who owed him thirty million dollars; and as he was unable to pay, his master ordered him to be sold towards the payment of the debt, with his wife, and his children, and every thing that he had. Upon this the servant threw himself down on his face, and said 'Have patience with me, and I will pay you all.'

The master's heart was touched; and he let him go, and forgave him his debt.

But on going out, that same servant came upon one of his fellow-servants who owed him fifty dollars. Seizing him by the throat, he nearly strangled him. 'Pay what you owe me,' he said.

At this his fellow-servant threw himself down on the ground, and begged for mercy. 'Have patience with me,' he said, 'and I will pay you.'

The other, however, would not do so, but went and had him put in prison until he should pay the debt.

When his fellow-servants saw what had happened, they were greatly distressed. They went to their master, and explained the whole matter to him. Upon that the master sent for the servant, and said to him. 'You wicked servant!' When you begged for mercy, I forgave you the whole debt. Ought not you, too, to have shown mercy to your fellow-servant, just as I did to you?' Then his master, in his anger, handed him over to the jailers, until he should pay the whole debt.

In the same way will my Heavenly Father treat you, unless you each forgive your brother from your heart."

- 6. Jesus** The time of the Jewish Feast
Taunted by His of Tabernacles being near,
Brothers His brothers say to Him:

“You should leave this part of the country, and go into Judaea, so that your disciples, as well as we, may see the things you are doing. For no one does a thing privately when his aim is to be widely known. Since you do these things, you should show yourself publicly to the World.” For even His brothers did not believe in Him.

“My time,” Jesus answered, “is not yet come, but your time is here always. The World cannot hate you, but it does hate me, because I testify that its ways are wicked. Go up to the Festival yourselves; I am not going up yet to it, because the time for me to do so is not quite come.”
After telling them this He still stayed in Galilee.

CHAPTER XXVIII.

1. **Jesus at the Feast of Tabernacles** The Jews were looking for Jesus at the Festival and asking where He was, and there were many whispers about Him among the people, some saying:

“He is a good man;” others:

“No, no, He is leading the people astray.” No one, however, spoke freely about Him for fear of the Jews.

About the middle of the Festival week, Jesus went up into the Temple Courts, and began teaching. The Jews were astonished.

“How has this man got his learning, when he has never studied?” they asked.

In reply Jesus said:

“My teaching is not my own; it is His who sent me. If anyone has the will to do God’s will, he will find out whether I speak on my own authority. A man who speaks on his own authority is eager for honor for himself; but a man who is eager for the honor of him who sent him is sincere, and there is nothing false about him. Was it not Moses who gave you the Law? Yet none of you obey it! Why are you eager to put me to death?”

“You must be possessed!” the people exclaimed.
“Who is eager to put you to death?”

"There is one thing which I did," replied Jesus, "at which you are still wondering. This is why Moses instituted circumcision among you—not that it began with him, but with our ancestors—and why you circumcise even on the Sabbath. When a man receives circumcision on a Sabbath to prevent the Law of Moses being broken, how can you be angry with me for making a man sound and well on a Sabbath? Do not judge by appearances; judge justly."

At this some of the people of Jerusalem exclaimed:

"Is not this the man they are eager to put to death? Yet here He is, speaking out boldly, and they do not say anything to Him! Is it possible that our leading men have really discovered that He is the Christ? Yet we know where this man is from; but when the Christ comes, no one will be able to tell where He is from."

So Jesus, as He was teaching in the Temple Courts, raised His voice, and said:

"Yes, you know me, and where I came from. Yet I have not come on my own authority, but He who sent me is trustworthy, and Him you do not know. For myself, I do know Him, for it is from Him that I have come, and I am His Messenger."

This made them eager to arrest Him, but no one touched Him, for His time was not yet come. Many of the people, however, believed in Him.

"When the Christ comes," they said, "will He give more signs of His Mission than this man has?"

2. Attempt to Arrest Jesus The Pharisees heard the people whispering about Him in this way, and so the Chief Priests and Pharisees sent constables to arrest Him; on which Jesus said:

"I shall be with you but a little longer, and then I am going to Him who sent me. You will look for me, and you will not find me; and you will not be able to go where I shall be."

"Where is He going?" the Jews asked one another, "that we shall not find Him? Will He go to our countrymen scattered among the Greeks? What does He mean by saying, 'you will look for me and you will not find me; and you will not be able to go where I shall be?'"

3. Jesus Proclaims Himself the Fountain of Living Water On the last and greatest day of the Festival, Jesus who was standing by, exclaimed:

"If any one is thirsty, let him come to me, and drink. From the heart of those who believe in me will flow, as is said in Scripture, rivers of *living water*." (By this He meant the Spirit, which those who believed in Him were to receive, for the Spirit had not yet come, because Jesus had not yet been exalted).

Some of the people when they heard these words exclaimed:

"This is certainly the *Prophet!*" others:

"This is the Christ!"; but some said: "What! does the Christ come from Galilee? Is it not said in Scripture that it is of *the race of David*,

and from *Bethlehem*, the village to which David belonged, that the Christ *is to come?*"

So there was a division of opinion among the people on His account. Some wanted to arrest Him, but yet no one touched Him. When the constables returned to the Chief Priests and the Pharisees, they were met with the question:

"Why have you not brought Him."

"No one has ever spoken as He has!" they answered.

"What! have you been led astray too?" the Pharisees replied. "Have any of our leading men believed on Him, or any of the Pharisees? As for these people who do not know the Law—they are cursed."

But one of their number, Nicodemus, who had formerly visited Jesus, said to them:

"Does our Law pass judgment on a man without first giving him a hearing, and finding out what he has been doing?"

"Are you also from Galilee?" they retorted.

"Search, and you will find that no Prophet is to arise in Galilee."

4. About an Adulteress And everyone went to his own home except Jesus, who went to the Mount of Olives.

But He went again into the Temple Courts early in the morning, where all the people came to Him; and He sat down and taught them. Presently, however, the Rabbis and Pharisees brought a woman who had been caught in adultery, and placed her in the midst of the Court, and said to Jesus:

“Teacher this woman was found in the very act of adultery. Now, Moses in the Law, commanded us to stone such a woman to death; what do you say?” They said this to test Him, in order to have a charge to bring against Him.

But Jesus stooped down and wrote on the ground with his finger. However, as they continued asking Him, He raised himself, and said:

“Let the man among you who has never done wrong throw the first stone at her.”

And again He stooped down, and wrote on the ground. When they heard that, they went out, one by one, beginning with the eldest; and Jesus was left alone with the woman in the middle of the Court. Raising Himself, Jesus said to her:

“Woman, where are they? Did no one condemn you?”

“No one, Master.” she answered.

“Nor do I condemn you,” Jesus said, “go, and never sin again.”

CHAPTER XXIX.

1. Jesus the Light of the World

Jesus again addressed the people:

World "I am the Light of the
World. Those who follow me
will never have to walk in darkness, but will have
the Light of Life."

"You are bearing testimony to yourself!" the Pharisees exclaimed, "your testimony is not trustworthy."

“Even if I do so,” answered Jesus, “my testimony is trustworthy; for I know where I came from, and where I am going; but you do not know where I came from, or where I am going. You are judging by appearances, I am not judging any one. Yet even if I were to judge, my decisions would be trustworthy; because I am not alone, but I have with me the Father who sent me. Why, in your own Law it is said that the *testimony of two* persons is trustworthy. I, who bear testimony to myself, am one, and the Father who sent me is the second.”

"Where is your father, then?" they asked.

“You do not know either me or my Father,” Jesus replied; “if you had known me, you would have known my Father too.”

These statements were made by Jesus in the Treasury, while He was teaching in the Temple Courts. Yet no one arrested Him, for His time had not then come.

2. Jesus Defends Jesus again spoke to them:

His Mission "I am going," He said, "and
and Authority you will look for me, yet you
will die in your sin; you cannot come where I am going."

"Is He going to kill himself," the Jews exclaimed, "that He says that we cannot go where He is going?"

"You," Jesus added, "are from below, I am from above; you are of this present world, I am not; and so I told you that you would die in your sins; for unless you believe that I am what I say, you will die in your sins."

"Who are you?" they asked.

"Why ask the very thing about which I have been speaking all along?" said Jesus.

"I have still much that concerns you to speak of and to pass judgment on; yet He who sent me is trustworthy, and the things that I speak of to the World are only those I have learnt from Him."

They did not understand that He meant the Father. So Jesus added:

"When you have lifted up the Son of Man, then you will understand that I am what I say, and that I do nothing of myself, but that I speak just as the Father has taught me. Moreover, He who sent me is with me; He has not left me alone; for I always do what pleases Him."

As He was speaking in this way many believed

in Him. So Jesus went on to say to those Jews who had believed Him:

"If you remain constant to my teaching, then even you are really my disciples; and you will find out the Truth, and the Truth will set you free."

"We are descendants of Abraham," was their answer, "and have never yet been in slavery to any one. What do you mean by saying 'you will be set free'?"

"Believe me," Jesus replied, "all who sin are slaves to sin. Now a slave does not remain in the home always; but a son does. So then if the Son sets you free, then you will be free without doubt. I know that you are descendants of Abraham; yet you are eager to put me to death, because my teaching finds no place in your hearts. I tell you only what I have seen Myself when in the presence of the Father. Your part therefore is to do what you have learnt from the Father."

"Our father is Abraham," was their answer.

"If you are Abraham's children," Jesus answered, "do what Abraham did. But, as it is, you are eager to put me to death—a man who has told you the Truth as He heard it from God. Abraham did not act in that way. You are doing what your own father does."

"We are not bastards," they said, "we have one Father—God himself."

"If God were your father," Jesus replied, "you would love me, for I came out of God himself, and am now here; nor have I come of myself, but I am His Messenger. Why is it that you do not understand what I say? It is because you cannot bear

to listen to my Message. As for you, you are the children of your father the Devil, and you are determined to do what your father loves to do. He was a murderer from the first, and has no place in the Truth, because there is no truth in him. Whenever he lies he is doing what is natural to him; because he is a liar, and the father of lying. But, as for me, it is because I speak the Truth to you that you do not believe me. Which of you can convict me of sin? Why then do you not believe me, if I am speaking the truth? God's children listen to God's teaching; the reason why you do not listen is because you are not God's children."

"Are we not right after all," the Jews replied, "in saying that you are a Samaritan, and are possessed?"

"I am not possessed," Jesus answered, "but I am showing reverence for my Father; and yet you have no reverence for me. Not that I am eager for honor for myself; there is One who is eager for my honor, and He decides. Believe me, if any one lays my Message to heart, he will never really die."

"Now we are sure that you are possessed," the Jews replied. "Abraham died, and so did the Prophets, and yet you say, 'if any one lays my Message to heart, he will never die.' Are you greater than our ancestor Abraham, who died? And the Prophets died too. Whom do you make yourself out to be?"

"If I do honor to myself," Jesus answered, such honor counts for nothing. It is my Father who does me honor—and you say that He is your God;

and yet you have not learnt to know Him; but I know Him; and if I were to say that I do not, I should be a liar like you; but I do know Him, and I lay His Message to heart. Your ancestor Abraham rejoiced that he would see my day; and he did see it, and was glad indeed."

"You are not fifty years old yet," the Jews exclaimed, "and have you seen Abraham?"

"Believe me," Jesus replied, "before Abraham was born I was already what I am."

At this they took up stones to throw at Him; but Jesus hid himself, and left the Temple Courts.

CHAPTER XXX.

1. Jesus Cures a Man Born Blind Jesus in passing, noticed a man who had been blind from his birth.

"Rabbi," the disciples asked, "who was it that sinned, this man or his parents, that he should have been born blind?"

"It was not that the man sinned, or his parents either," Jesus replied; "but he was born blind that what God is doing might be exhibited in his case. We must do what He who sent me is doing, while it is day; night is coming, when no one can do anything. As long as I am in the World, I am the light of the World."

Saying this, Jesus spat on the ground, made paste with the saliva, and put it on the man's eyes.

"Go," He said, "and wash your eyes in the Bath of Siloam" (a word which means 'Messenger').

So the man went and washed his eyes, and returned able to see.

2. Talk of the Blind Man's Neighbors Upon this the neighbors, and those who had known him formerly by sight as a beggar, exclaimed:

"Is not this the man who used to sit and beg?"

"Yes, it is," some said, while others said:

"No, but he is like him."

He himself said:

"I am the man."

"How did you get your sight then?" they asked.

"The man they call Jesus," he answered, "made paste, and anointed my eyes, and said to me, 'Go to Siloam, and wash your eyes.' So I went, and washed my eyes, and gained my sight."

"Where is He?" they asked.

"I do not know," he answered.

3. The Blind Man Questioned by the Pharisees They then took the man who had been blind to the Pharisees. Now it was the Sabbath when Jesus made the paste and gave him his sight. So the man was again questioned—this time by the Pharisees—as to how he gained his sight.

"He put paste on my eyes," he answered, "and I washed them, and I can see."

"The man is not from God," said some of the Pharisees, "for He does not keep the Sabbath."

"How is it possible," others retorted, "for a bad man to give signs like this?"

So there was a division of opinion among them. They again questioned the man:

"What do you yourself say about Him, now that He has given you your sight?"

"He is a Prophet," the man replied.

4. The Blind Man's Parents Questioned The Jews, however, refused to believe that he had been blind, and had gained his sight, until they had called

his parents, and questioned them.

"Is this your son, who you say was born blind?" they asked. "If so, how is it that he can see now?"

"We know that this is our son," the parents replied. "and we know that he was born blind; but how it is that he can see now we do not know; nor do we know who it was that gave him his sight. Ask him himself—he is old enough—he will tell you about himself."

His parents spoke in this way because they were afraid of the Jews; for the Jews had already agreed, that if anyone should acknowledge Jesus as the Christ, he should be expelled from their synagogues. This is why his parents said, 'ask him himself, he is old enough.'

5. The Blind Man Further Questioned So the Jews again called the man who had been blind, and said to him:

"Give the honor of your cure to God; we know that this is a bad man."

"I do not know about His being a bad man," he replied; "one thing I do know, that although I was blind, I can now see."

"What did He do to you?" they asked. "How did He give your sight?"

"I told you just now," he answered, "and you did not listen. Why do you want to hear it again? You, surely, do not want to become His disciples?"

"You are His disciple," they retorted scornfully; "but we are disciples of Moses. We know that God spoke to Moses, but as for this man we do not know where He comes from."

"Well", the man replied, "this is very strange; you do not know where He comes from, and yet He has given me my sight!"

We know that God never listens to bad men, but when a man is religious and does God's will, God listens to him. Since the World began, such a thing has never been heard of as any one giving sight to a person born blind. If this man had not been from God, He could not have done anything at all."

"You," they retorted, "were born totally depraved; and is it for you to teach us?" So they put him out.

6. Jesus Tells the Blind Man who He Is Jesus heard of their having put him out; and when He found the man, He asked:

"Do you believe in the Son of Man?"

"Who is He, Master," he replied, "so that I may believe in Him?"

"You have already seen Him," Jesus said; "and He it is who is now speaking to you."

"Then, Master, I do believe," the man said, bending low before Him; and Jesus added:

"I came into the World to carry out God's decisions, in order that those that cannot see may see, and that those that can see may become blind."

Hearing this, some of the Pharisees who were with Him said:

"Then are we blind too?"

"If you had been blind," Jesus replied, "you would have had no sin to answer for; but as it is, you say, 'We can see'; so your sin remains."

CHAPTER XXXI.

1. Christ the Door “Believe me, any one who does not go into the sheepfold through the door, but climbs up at some other place, is undoubtedly a thief and a robber; but the man who goes in through the door is shepherd of the sheep. For him the watchman opens the door; and the sheep listen to his voice; and he calls his own sheep by name, and leads them out. When he has got his own sheep all out, he walks in front of them, and the sheep follow him, because they know his voice. They will never follow a stranger, but will run away from him; because they do not know a stranger’s voice.” Jesus gave them this illustration; yet they did not understand of what He was speaking. So He continued:

“I, believe me, am the Door for the sheep. All who ‘came before me were thieves and robbers;’ but the sheep did not listen to them. I am the Door, those who go in through me are safe, and they will go in and out and find pasture. The thief comes only to steal, and kill, and destroy, I have come that they may have Life and have it in abundance.” Then Jesus said:

“Come unto me, all of you who labor and

are heavily burdened, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle, and humble in heart; and you will find rest for your souls. For my yoke is easy and my burden is light."

2. The Good Shepherd "I am the Good Shepherd. A good shepherd lays down his life for his sheep. A hired man who is not the shepherd, and does not own the sheep, when he sees the wolf coming, leaves them, and runs away; then the wolf catches them and scatters the flock. It is because he is only a hired man that he does this, and because he does not care about the sheep. I am the Good Shepherd, I know my sheep, and my sheep know me—just as the Father knows me and I know the Father—and I lay down my life for the sheep. I have other sheep besides, who do not belong to this fold; I must lead those also, and they will listen to my voice, and they will become one flock under *one Shepherd*. This is why the Father loves me, because I lay down my life—to receive it again. No one takes it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to receive it again. This is the command which I received from my Father."

In consequence of these words, a division of opinion again arose among the Jews. Many of them said:

"He is possessed, and is mad; why do you listen to Him?" Others said:

"This is not the teaching of one possessed by an evil spirit. Can an evil spirit give sight to the blind?"

3. Further Lesson in Toleration As the days before His being taken up to Heaven were growing few, Jesus set His face resolutely in the direction of Jerusalem; and He sent on messengers in advance. On their way they went into a Samaritan village to make preparations for Him. The people there did not welcome Him, because His face was set in the direction of Jerusalem; and when James and John saw this they said:

"Master, do you wish us to call for *fire to come down from the sky and consume them?*"

But Jesus turned and rebuked them; and so they found their way to a different village.

4. Test of Sincerity Here, while they were still on their way, a Rabbi said to Jesus:

"I will follow you wherever you go."

"Foxes have holes," replied Jesus, "and wild birds have roosts, but the Son of Man has nowhere to lay his head." To another man Jesus said:

"Follow me."

"Give me leave," the man replied, "to go and bury my father first." But Jesus said:

"Leave dead men to bury their own dead, but go yourself and carry far and wide the News of the Kingdom of God."

"Master," said another, "I will follow you; but give me leave to say good-bye to my family first". But Jesus answered:

"No one who looks back, after putting his hand to the plough, is fitted for the Kingdom of God."

5. Mission of the Seventy-two After this, the Master appointed seventy-two other disciples, and sent them on, two by two, in advance, to every town and place that He was Himself intending to visit.

"The harvest," He said, "is heavy, but the laborers are few. So pray to the Owner of the harvest to send laborers to do the harvesting. Now, go. Remember that I am sending you out like lambs among wolves. Do not take a purse with you, or a bag, or shoes; and do not stop to wish well to any one on your journey. Whatever house you go to stay at, begin by praying for a blessing upon it. Then, if any one there proves deserving of a blessing, your blessing will stay upon him; but if not, it will come back upon yourselves. Remain at that same house, and eat and drink whatever they offer you; for the worker is worth his wages. Do not keep changing from one house to another. Whatever town you go to stay at, if the people welcome you, eat what is set before you, cure the sick there, and tell the people, 'The Kingdom of God is close at hand.' But what ever town you go to stay at, and the people do not welcome you, go out into its streets and say, 'We wipe off the very dust of your town which has stuck to our feet, but, for all that, you may be certain that the Kingdom of God is close at hand.' I tell you, that the doom of Sodom will be more bearable *on That Day* than the doom of that town."

6. Doom of the Towns of Galilee Then He began to upbraid the cities in which most of His great works were done, because they had not repented.

“Alas for you, Chorazin! Alas for you, Bethsaida! For if the miracles which have been done in you had been done in Tyre and Sidon, they would have sat in sack-cloth and ashes, and repented long ago. Yet the doom of Tyre and Sidon will be more bearable in the Judgment than yours. And you, too, Capernaum! Will you *exalt yourself to Heaven?* You shall go down to the *Place of Death*; for if the miracles had been done in Sodom which were done in you, it would have remained to this present day. But I say to you, that it shall be more bearable for the land of Sodom in the *Day of Judgment*, than for you.”

7. Encouragement of the Seventy-two “Those who listen to you are listening to me, and those who reject you are rejecting me; while those who reject me are rejecting Him who made me His Messenger.”

8. Return of the Seventy-two When the seventy-two returned, they were exceedingly happy.

“Master,” they said, “even the evil spirits submit to us when we use your name.” And Jesus replied:

“I have had visions of Satan, fallen, like a flash of lightning from the sky. Listen I have given you the power to *trample upon serpents* and scorpions, and to meet all the strength of the Enemy. Nothing shall in the least harm you. Yet do not find your happiness in the fact that the spirits submit to you, but in the fact that your names have been enrolled in Heaven.”

9. Blindness of Human Wisdom At that same time, moved by the Holy Spirit, Jesus said in exultation:

“I thank thee Father, Lord of Heaven and Earth, that, though thou hast hidden these things entirely from the wise and clever, thou hast revealed them to the childlike! Yes, Father, I thank thee that this has seemed good to thee. Everything has been committed to me by My Father, nor does any one know who the Son is but the Father, and who the Father is, except the Son and any one to whom the Son chooses to reveal Him.” Then turning to His disciples, Jesus said specially to them:

“Happy are those who have eyes to see what you are seeing; for, I tell you, many Prophets and Kings wished for the sight of the things which you are seeing, and yet never had it, and to hear the things which you are hearing, yet never heard them.”

CHAPTER XXXII.

1. Question Just then a Teacher of the
About the Law, by way of further testing
Commandments Jesus, stood forward and said:
"Teacher, what must I do if
I am to 'share enduring life'?"

"What is said in the Law?" replied Jesus.

"What do you read there?" His reply was:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as if he were thyself."

"You have answered right", said Jesus, "*do that and you will live.*"

2. The Good But the man wanting to make
Samaritan out a case for himself, said
to Jesus:

"And who is my neighbor?" To which Jesus replied:

"A man was once going down from Jerusalem to Jericho when he fell into the hands of robbers, who stripped him of everything, and beat him, and then went off leaving him half dead. It so happened that a Priest chanced to be going down by that road. He saw the man, but passed by on the opposite side. In the same way a Levite, too,

came up to the spot, but when he saw him, passed by on the opposite side. But a Samaritan, travelling that way, came up to the man, and when he saw him, his heart melted at the sight. He went to him and bound up his wounds, dressing them with oil and wine, and then putting him on his own animal, led him to an inn, where he took care of him. The next day he took out one-dollar, and gave it to the inn-keeper. 'Take care of him', he said, 'and what more you spend I will myself repay on my way back'. Now which of these three men," asked Jesus, "do you think, proved himself a neighbor to the man who fell into the robbers hands?"

"The one who took pity on him", was the answer, on which Jesus said:

"Go and do the same yourself."

3. The Sisters of Bethany As they continued their journey, Jesus came to a village, where a woman by the name of Martha welcomed Him to her house. Martha had a sister called Mary, who seated herself at the Master's feet, and listened to His teaching; but Martha herself was distracted by the many preparations she was making. So she went to Jesus and said:

"Master do you approve of my sister leaving me to make preparations alone? Tell her to help me."

"Martha, Martha," the Master replied, "you are anxious and worry yourself about many things; yet only a few are necessary—or indeed only one.

Mary has made a good choice, and it is one that shall not be taken away from her."

4. The Disciples' Prayer One day Jesus was in a certain place praying, and when He had finished, one of His disciples said to Him:

"Master, teach us to pray, as John taught His disciples."

"When you pray," Jesus answered, "you should say—"Father,

May thy Name be held holy, and thy Kingdom come.

Give us each day our bread for the day before us;

And forgive us our sins, for we ourselves, too, forgive every one in debt to us;

And do not take us into temptation".

5. Persistence Jesus also said to them:

in Prayer "Suppose one of you who has a friend were to go to him in

the middle of the night and say, 'Friend, lend me three loaves, for a friend of mine has arrived at my house after a journey, and I have nothing to offer him'; and suppose the other should answer from inside, 'Do not trouble me; the door is already fastened and my children and I are gone to bed; I cannot get up and give you anything'.

I assure you that, even if he will not get up and give him anything because he is a friend, yet because of his friend's persistence he will rouse himself and give him all he needs."

6. Encouragement to Prayer "So I say to you—Ask and your prayer will be granted; search and you will find; knock,

and the door will be opened to you. Indeed it is always those that ask who get, those that search who find, and those that knock to whom the door will be opened. What father among yourselves, if his son asks him for a fish, will give him a snake instead, or if he asks for an egg, will give him a scorpion? Well then, if you, wicked as you long have been, know how to give good gifts to your children, how much more will your Heavenly Father give the Holy Spirit to those who ask Him."

7. Cure of a Dumb Man Once Jesus was driving out a dumb spirit, and when the evil spirit left him, the dumb man spoke. The people were astonished at this. Some of them said:

"He drives out evil spirits by the help of Baal-zebub, their own chief"; while others, by way of testing Him, asked Him for some sign of His power from the sky. Jesus Himself, however, was aware of what they were thinking, and said to them:

"Any kingdom altogether at variance within itself is on the way to desolation; and a divided house falls. So, too, if Satan is altogether at variance with himself, how can his kingdom last? Yet you say that I drive out evil spirits by the help of Baal-zebub. But if it is by Baal-zebub's help that I drive out evil spirits, by whose help is it that your own sons drive them out? Therefore they shall themselves be your judges. But if it is by the hand of God that I drive out evil spirits, then the Kingdom of God must already be upon you. When a strong man is keeping guard, fully

armed, over his own mansion, his property is in safety; but as soon as a still stronger attacks and gets the better of him, he takes away all the weapons on which the other had relied, and divides the spoil. Those who are not with me are against me, and those who do not join me in gathering are scattering. No sooner does a wicked spirit leave a man, than it passes through places where there is no water, in search of rest; and failing to find it, it says:

‘I will return to my house from which I came out.’ On its arrival it finds it swept out and set in order. Then it goes and brings with it seven other spirits more wicked than itself, and they go in and make their home there; and the latter state of that man proves worse than the earlier.

Such, too, will be the case with this wicked generation.”

CHAPTER XXXIII

1. A Sign Asked As the crowds grew thicker, Jesus began by saying:

“The present generation is a wicked one. It asks for a sign, and no sign shall be given it except the sign of Jonah. For as Jonah proved a sign to Nineveh, so will the Son of Man be to the present generation. The Queen of the South will rise up at the Judgment, side by side with the men of this generation, and will condemn them, because she came from the very ends of the Earth to listen to the wisdom of Solomon; and here is more than a Solomon! The men of Nineveh will stand up at the Judgment, side by side with this generation, and will condemn it, because they repented at Jonah’s proclamation; and here is more than a Jonah!”

2. Lesson from Jesus also told this story:

a Lamp “No one puts a light to a lamp, and then sets it in a cellar or covers it over, but he sets it on the lamp-stand, so that anyone who comes in may see the light. The lamp of the body is the eye. When your eye is unclouded, your whole body, too, is lighted up; but so soon as your eye is diseased, your body, too, is dark. Take care, therefore, that

the inner Light is not darkness. And then if your whole body is lighted up, and no corner of it dark, the whole will be as much lighted up as when a lamp gives you its brilliant light."

3. Jesus As Jesus finished speaking a
Denounces the Pharisee asked Him to lunch
Pharisees with him, and Jesus went in
and sat down at table.

The Pharisee noticed, to his astonishment, that Jesus had not washed before lunch. But the Master said to him:

"You Pharisees do, it is true, clean the outside of the cup, and of the plate, while inside you are full of grasping and wickedness. Fools! did not the maker of the outside make the inside too? Still if you give away the contents in charity, then at once you have the whole clean. But alas! for you Pharisees—because you pay tithes on mint, rue, and herbs of all kinds, and pass over justice and love to God. These last you ought to have put in practice without neglecting the first. Alas! for you Pharisees—because you like to have the front seats in the Synagogues, and to be greeted in the streets with respect. Alas! for you—because you are like unsuspected graves, over which men walk without knowing it." Here one of the Teachers of the Law interrupted Him by saying:

"Teacher, when you are saying this, you are insulting us too." But Jesus went on:

"Alas! for you as well—you Teachers of the Law—because while you load people with loads that are difficult to carry, you do not, yourselves, touch them with one of your fingers.

Alas! for you—because you build monuments for the Prophets which your fore-fathers killed. You are actually witnesses to your fore-fathers' acts and show your approval of them, because, while they killed them, you build tombs for them. This is why the wisdom of God said—

'I will send to them Prophets and Apostles, some of whom they will kill and persecute, in order that all the 'blood' of all the Prophets 'that has been spilt' since the creation of the World may be exacted from this generation—from the blood of Abel down to the blood of Zachariah, who was murdered between the altar and the House of God.' Yes, I tell you, it will be exacted from this generation. Alas! for you Teachers of the Law—because you have taken away the key of the door of knowledge. You have not gone in yourselves and you have hindered those who were going in.'

4. A Plot Against Jesus When Jesus left the house the Rabbis and Pharisees began to press Him hard and catechise Him on many subjects, keeping a sharp watch on His words in the hope of catching Him.

5. Warnings Against False Teaching Meanwhile the people had gathered in thousands, so that they actually trampled upon one another, when Jesus, addressing Himself to His disciples and the people, began with the warning:

"Be on your guard against the leaven—I mean the hypocrisy—of the Pharisees. There is noth-

ing, however covered up, which will not be uncovered, nor anything kept secret which will not become known. Hence all that you have said in the dark will be heard in the light, and what you have spoken in the ear, within closed doors, will be proclaimed upon the house tops."

6. Encourage- "To you who are my friends I
ment to say. Do not be afraid of those
the Disciples who kill the body, but after
that can do no more. I will
show you of whom to be afraid. Be afraid of Him
who, after killing you, has the power to fling you
into the Pit. Yes, I say, be afraid of Him. Do
not five sparrows sell for two cents? and yet not
one of them has escaped God's notice. No, the
very hairs of your heads are all counted. Do not be
afraid, then; you are of more value than many
sparrows. Everyone, I tell you, who will acknowl-
edge me before his fellow-men, the Son of Man,
on His part, will acknowledge before God's angels;
but those who disown me before their fellow-men
will be entirely disowned before God's angels.
All who say anything against the Son of Man
will be forgiven, while those who slander the
Holy Spirit will not be forgiven. Whenever they
take you before the Synagogue Courts or the mag-
istrates or other authorities, do not be anxious
about how you will defend yourselves, or what
your defense will be, or what you will say; for the
Holy Spirit will show you at the moment what
you ought to say."

CHAPTER XXXIV.

1. Lesson to a Selfish Man “Teacher,” a man in the crowd said to Jesus, “tell my brother to share the property with me.” But Jesus said to him:

“Pray, who made me judge or arbitrator for you?” And then He added:

“Take care to keep yourselves free from every kind of covetousness; for even in the hour of his abundance a man’s true life does not depend on his wealth.”

2. A Rich Fool Then Jesus told them this story—

“There was once a rich man who had a very fertile farm; and who began to consider to himself what he should do, as he had nowhere to store his crops.

‘This is what I will do’, he said, ‘I will pull my barns down and build bigger ones, and store all my grain and good things in them; and I will say to myself, “Now you have plenty of good things, put by for many a year; take your ease, eat and drink, and enjoy yourself”’. But God said to the man, ‘You foolish man, this very night your life will be demanded; and who will get the good of all your preparations?’

And so it is with those who lay by wealth for themselves and are not rich for God."

3. The Cares of Life Then Jesus said to His disciples and the people:

"This is why I say unto you, 'Do not be anxious about your life here—what you will have to eat; nor yet about the clothes for your body. For your life is more important than its food, and your body than its clothes. Think of the crows—they neither sow, nor reap; nor have they any store house or barn; and yet God feeds them! And how much more are you worth than birds! Which of you, however anxious he is about it, can prolong his life a moment? And if you cannot manage even a very little thing, what use is there in being anxious about other things? Think of the lilies, how they grow! They neither toil nor spin; yet I tell you, even Solomon in all his grandeur was not robed like one of them. If God then dresses in this way the very wild-flowers, which are living to-day and will be used for the oven to-morrow, how much more will He do the same for you, you men of small faith? And so in your case, do not be eager about what you can get to eat, or what you can get to drink, and do not live in a state of suspense. For all these things the heathen throughout the World are eager about, and your Father knows that you need them all. No, be eager about His Kingdom, and then these things will be given to you in addition. So do not be afraid, my little flock, for your Father has been pleased to give you the Kingdom."

- 4. The True Treasure** "Sell what belongs to you, and give the proceeds in Charity.

Make yourselves purses that will not wear out—an inexhaustible treasure in Heaven, where no thief comes near, nor even a moth works ruin. For where your treasure is, there will your heart be too."

- 5. Watchfulness** "Be ready with your lamps alight; and be like men who are waiting for their Master's

return from the wedding, so that when he comes and knocks they may open the door at once. Happy are those servants whom, on his return, the Master will find on the alert. Believe me, he will put on his girdle, and make them take their places at table, and will go and wait on them. Whether it is late at night, or in the early morning that he comes, if he finds things as they should be, then happy are they. Of this you may be sure, that, had the owner of the house known what time the thief was coming, he would have been on the watch, and would not have let his house be broken into. You also should get ready, since it is just when you are least expecting Him that the Son of Man will come."

- 6. Parable of the Good and Bad Servants** "Master," said Peter, "are you telling this story for us or for every one?"

"Who, I wonder," the Master replied, "answers to the trustworthy house-steward, the thoughtful man, who will be placed by his master over his attendants, to give them

their rations at the proper time? Happy will that servant be whom his Master, when he comes home, will find doing as he was told. His master, I tell you, will give him the management of the whole of his property. But should that servant say to himself, 'My master is a long time coming,' and begin to beat the menservants and maidservants, and to eat and drink, and get drunk, that servant's master will come home on a day when he does not expect him, and at an hour of which he is ignorant, and will flog him severely and allot him a place among the untrustworthy. The servant who knows his master's wishes and yet does not get ready and act according to those wishes will receive many lashes, while one who does not know his master's wishes, but acts so as to deserve a flogging, will only receive a few. For every one to whom much is given much will be expected, and from the man to whom much has been entrusted more will be demanded than from the others."

7. Cost of Christ's Service "I came to bring down fire to Earth; and what is my wish? Would that it were already kindled! There is a baptism that I must receive, and how great is my distress till it is over! Do you think that I am here to give peace on Earth? Not that, I tell you, but to cause division. After this, if there are five people in a house, they will be divided, three against two, and two against three. In the division, father will be against son and son against father, mother against daughter, and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

CHAPTER XXXV.

- 1. Signs of the Times** And to the people, who had asked a sign, Jesus said:

“When you see a cloud rising in the west, you say at once, ‘There is a shower coming,’ and so it does. And when you see the wind in the south, you say, ‘it will be burning hot,’ and so it is. Hypocrites! You know how to judge of the Earth and sky, how is it then you cannot judge of this time? ”

- 2. Urgency for a Prompt Decision** “Why do you not settle what is right of your own accord?

When, for instance, you are going with your opponent before a magistrate, on your way do your best to be quit of him; for fear he should take you before the judge, when the judge will hand you over to the jailer and the jailer throw you into prison. You will not, I tell you, get out until you have paid the very last quarter-cent.”

- 3. Accidents and Judgments** Just at that very time some people had come to Jesus to tell Him about the Galileans, whose blood Pilate had mixed with the blood of their sacrifices.

"Do you suppose," Jesus rejoined, "that because these Galileans suffered in this way, they had been worse sinners than any other Galileans? It was not so, I assure you; but unless you repent, you will all perish as they did. The same with those eighteen men in Siloam on whom the tower fell, killing them all, do you suppose that they had been worse offenders than all the other inhabitants of Jerusalem? It was not so I assure you; but unless you repent, you will all perish like them."

4. The Barren Fig Tree Then Jesus went on to tell them this story—

"A man had a fig tree growing in his vineyard, but when he went to look for fruit on it, he could not find any. So he said to his gardener, 'Three years now I have come and looked for fruit on this fig tree, without finding any! Cut it down. Why should it take up room for nothing?' 'Leave it this one year, more, Sir,' the man answered, 'till I have dug round it and fertilized it. Then, if it bears in the future, well and good, but if not, you will have to cut it down.'"

5. A Woman Healed on a Sabbath One Sabbath Jesus was teaching in one of the Synagogues, when there happened to be present a woman who for eighteen years had suffered from a weakness due to her being possessed. She was bent double, and was wholly unable to lift herself up. When Jesus saw her, He called her to Himself, and said:

"Woman, you are free from your weakness." He placed His hands on her, and she was instantly made straight, and began to praise God. But the President of the Synagogue, vexed at Jesus' having worked a cure on the Sabbath, interposed and said to the people:

"There are six days on which work ought to be done; come on one of them and get cured, and not on the Sabbath."

"You hypocrites!" the Master exclaimed. "Does not every one of you set free his ass or his ox from the manger, and take it out to drink on the Sabbath? And this woman is a daughter of Abraham, and has been kept in bondage by Satan for now eighteen years. Ought not she to be set free from her bondage on the Sabbath?"

As He said this, all His opponents felt ashamed; but all the people were rejoiced to see all the splendid things that He was doing.

6. Jesus at the Re-dedication Festival After this the Festival of the *Rededication* took place at Jerusalem. It was winter; and Jesus was walking in the Temple Courts, in the Colonnade of Solomon, when the Jews came round Him, and said:

"How long are you going to keep us in suspense? If you really are the Christ, tell us so frankly."

"I have told you so," Jesus replied, "and you do not believe me. All things that I am doing by my Father's authority bear testimony to me. You, however, do not believe me, because you are not among my sheep. My sheep listen to my voice; I

know them, and they follow me; and I give them enduring Life, and they shall never be lost; nor shall any one snatch them out of my hands. What my Father has entrusted to me is of more importance than all else; and no one can snatch anything out of my Father's hands. The Father and I are One."

The Jews again armed themselves with stones, to throw at Him. Seeing this Jesus said:

"I have done in your presence many good actions, which were due to the Father; for which one of them would you stone me?"

"It is not for any good action that we stone you," the Jews answered, "but for blasphemy; and because you, who are only a man, make yourself out to be God."

"Are there not," Jesus replied, "these words in your Law— '*I said, 'Ye are gods'*'? If those to whom God's words were addressed were to be 'gods'—and Scripture cannot be set aside—do you say of One whom the Father has consecrated and made His Messenger to the World '*You are blasphemous*', because I said '*I am God's Son*'? If I am not doing the things my Father is doing, do not believe me; but if I am doing them, even though you do not believe me, believe what these things show; so that you may learn and continue to learn, that the Father is in union with me, and I with the Father."

This made the Jews again eager to arrest Him; but He escaped their hands.

7. Jesus Retires Then Jesus crossed the Jor-
Beyond the dan again to the place where
Jordan John used to baptize at first,
and stayed there some time,
during which many people came to see Him.

“John gave no sign of his mission,” they said;
“but everything he said about this man was true.”
And many learnt to believe on Him in that place.

CHAPTER XXXVI.

- 1. The Narrow Door** Then Jesus went through the towns and villages, teaching as He went.

“Master,” some one asked, “are there only a few in the path of Salvation?” And Jesus answered:

“Try your utmost to go in at the small door. There are, I tell you, many eager to go in, but they will not be able to do so, when once the master of the house has got up, and shut the door, while you begin to say, as you stand outside and knock, ‘Sir, open the door for us’.

His answer will be, ‘I do not know where you come from. *Leave me all you who are living in wickedness*’. And there, there will be weeping and grinding of teeth, when you see Abraham and Isaac and Jacob and all the Prophets in the Kingdom of God, while you yourselves are driven outside. People will come *from East and West* and from North and South, and will take their places at table in the Kingdom of God. Listen! There are some who are last now who will then be first, and some who are first now who will then be last.”

2. A Message to Herod Antipas Just then some Pharisees came up to Jesus and said:

“Go away and leave this place; for Herod means to kill you.” But Jesus answered:

“Go and say to that vixen, ‘Take notice that I am going to drive out evil spirits and work cures to-day and to-morrow, and that on the third day I shall complete my work’. But to-day and to-morrow and the day after I must go on my journey, because a prophet cannot meet his end anywhere but in Jerusalem.”

3. Jesus Dines with a Pharisee and Cures a Dropsical Man Once Jesus went into the house of one of the leading Pharisees for a meal on the Sabbath, and they watched Him closely. There He saw a man in front of Him who was suffering from dropsy.

“Is it allowable,” said Jesus, addressing the Teachers of the Law and the Pharisees, “to work a cure on the Sabbath or not?” They remained silent. So Jesus took hold of the man and cured him, and sent him away. Then He said to them:

“Which of you yourselves, finding that his son or his ox had fallen into a well, will not immediately pull him out on the Sabbath?”

And they failed to make any answer to this.

4. Humility for the Guests Observing that the guests were choosing the best places for themselves, Jesus spoke to them, and used the fact as an illustration:

“When you are invited by anyone to a marriage feast, do not put yourself in the best place, in case some one of higher rank has been invited by your host; for then he who has invited you both will come and say to you, ‘Make room for my friend,’ when you will begin in confusion to find the lowest place. Instead of that, when you are invited, go and take the lowest place, so that, when he who has invited you comes, may say to you, ‘Go higher up my friend’; and then you will be honored in the eyes of all your fellow-guests. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

5. Hospitality Then Jesus went on to say to
for the Host the man who had invited Him:

“When you give a lunch or a dinner, do not ask your friends, or your brother, or your relations, or rich neighbors for fear they should invite you in return, and so you should be repaid. Instead of that when you give a party, invite poor, or crippled, or lame, or blind; and then you will be really happy, for they cannot repay you, but you will be repaid at the resurrection of the good.”

6. Parable of the One of the guests heard what
Invitation He said and exclaimed:

Refused “Happy will they be who
 shall eat bread in the Kingdom
 of God!” Jesus said to him:

“A man was once giving a great dinner. He invited many people, and sent his servant, when it was time for the dinner, to tell the guests to

come, as things were quite ready. But they all alike began begging to be excused. The first man said to the servant, 'I have bought a field and am obliged to go and look at it. I must ask you to consider me excused.'

The next said, 'I have bought five pairs of bullocks, and I am going to try them. I must ask you to consider me excused.'

While the next said, 'I am just married and for that reason I cannot come.'

On his return the servant told his master all these answers. Enraged at them, the owner of the house said to the servant, 'Go out at once into the streets and alleys of the town, and bring in here the poor, and the crippled, and the blind, and the lame.'

Presently the servant said, 'Master, your orders have been carried out and still there is room.'

'Go out,' said the master, 'into the roads and hedge-rows, and make people come in, so that my house may be filled; for, I tell you all, not one of those men who were invited shall taste of my dinner'."

CHAPTER XXXVII.

1. Duty and cost Great crowds were one day
of Self-denial walking along with Jesus,
when He turned and said to
them:

“If any man comes to me and does not hate even his father, and mother, and wife, and children, and brother, and sisters, yes and his very life too, he cannot be a disciple of mine. The man who does not carry his own cross, and go where I go, cannot be a disciple of mine. Why, which one of you yourselves, when he wants to build a tower, does not first sit down and calculate the expense, to see if he has enough to complete it?—for fear that, if he has laid the foundation and is not able to finish it, every one who sees it should begin to laugh at him and say, ‘Here is a man who began to build but was not able to finish!’

Is it not the same with a king when he is setting out to fight another king? Does he not first sit down and consider if with ten thousand men he is able to meet his opponent who is coming against him with twenty thousand? And if he thinks he cannot, then, while the other is still at a distance, he sends envoys and asks for terms of peace.”

2. A Real Disciple "And it is just the same with every one of you who does not say goodbye to all he has—he cannot be a disciple of mine. Yes, salt is a good thing; but should salt lose its strength, what will you use to restore it? It is not fit either for the land or the manure heap. People throw it away. Let all who have ears to listen with, listen!"

3. Parable of the Lost Sheep The tax-collectors and godless people were all drawing near to Jesus to listen to Him but the Pharisees and Rabbis found fault:

"This man actually welcomes godless people, and has meals with them!" they complained. So Jesus put this case to them—

"Suppose one of you has an hundred sheep and has lost but one of them, does he not leave the ninety and nine on the moor and go after the lost sheep until he finds it? Then, when he finds it, he is rejoiced, and puts it on his shoulders; and on reaching home, he calls his friends and neighbors together and says, 'Come and share my gladness, for I have found my sheep which was lost.'

So, too, there will be more gladness in Heaven, I tell you, over one godless man who repents than over ninety and nine pious men, who have no need to repent."

4. Parable of the Lost Coin "Or again, suppose a woman has ten half-dollars; if she loses one of them, does she not light a lamp and sweep the house and search carefully until she finds it? Then, when she finds

it, she calls her friends and neighbors together and says, 'Come and share my gladness, for I have found the half-dollar which was lost '

So, too, I tell you, there is gladness in the presence of God's angels over one godless man that repents'."

5. Parable of Then Jesus continued:

the Lost Son "A man had two sons; and the younger of them said to his father, 'Father, give me my share of the property.' And so the father divided the estate for them. A few days later the younger son got together all he had, and went away into a distant land; and there he squandered his property by his dissolute life. When he had spent all he had, a severe famine set in all over that country, and he began to be in actual want. So he went and engaged himself to one of the people of that country, who sent him into the fields to tend hogs. He even longed to satisfy his hunger with the bean-pods on which the hogs were feeding; and no one gave him any thing. At last he came to his senses, and said to himself, 'How many of my father's hired servants have more bread than they can eat, while I am starving to death here! I will get up and go to my father, and say to him, "Father, I sinned against Heaven and to your face; I am no longer fit to be called your son; treat me as one of your hired servants".' So he got up and went to his father. When he was still a long way off, his father saw him, and his heart was touched; he ran and threw his arms round his neck and kissed him. 'Father,' the son said, 'I sinned

against Heaven and to your face; I am no longer fit to be called your son; treat me as one of your hired servants.' But the father turned to his servants and said, 'Be quick and bring a robe—the best in the house—and put it on him; give him a ring for his finger and shoes for his feet; and bring the calf that has been fattening, and kill it, and let us eat and be merry, for this my son was dead, and is come to life; he was lost and is found.' So they began making merry.

Meanwhile the elder son was on the farm, but on coming home, when he got near the house, he heard music and dancing. So he called one of the servants and inquired what it all meant.

'Your brother has come back,' the servant told him, 'and your father has killed the calf that was fattening, because he has him back safe and sound.' This made him angry, and he would not go in. So his father, came out and begged him to do so. 'No,' he said to his father, 'look at all the years that I have been serving you, without ever once disobeying you, and yet to me you have never given even a kid, so that I might have a merry-making with my friends. But no sooner has this son of yours come, who has eaten up your estate in the company of prostitutes, than you have killed for him the calf that was fattening.'

'My child,' the father answered, 'you are always with me, and every thing I have is yours. We could not but make merry and be glad, for this brother of yours was dead, but is alive; he was lost, but is found'."

CHAPTER XXXVIII.

- 1. Parable of the Steward** Jesus went on to say to His disciples:

“There was once a rich man who had a steward. An accusation was maliciously brought to him against this steward, that he was squandering his property. So the master called him and said, ‘What is this I hear about you? Give in your accounts as steward, for you cannot act as steward any longer.’

‘What am I to do,’ the steward asked himself, ‘now that the master is taking the steward’s place away from me? I have not the strength to dig, and I am ashamed to beg.—I know what I will do, so that, as soon as I am turned out of my place, people may welcome me into their homes.’ One by one he called up his master’s debtors. ‘How much do you owe my master?’ he asked of the first.

‘Four hundred and forty gallons of oil,’ the man answered.

‘Here is your agreement,’ he said, ‘sit down at once and make it read two hundred and twenty.’

‘And you,’ the steward said to the next, ‘how much do you owe?’

‘Seventy quarters of wheat,’ he replied.

'Here is your agreement', the steward said. 'make it read fifty-six.'

His master complimented the false steward on the shrewdness of his conduct. And indeed worldly men are shrewder in dealing with their fellows than those who are truly enlightened. So my advice to you is to make friends for yourselves with your 'false Gold,' so that, when it comes to an end, they may welcome you into the homes that will endure. Those who can be trusted in a small matter can be trusted in a great one too; and those who are false in a very small matter are false in a great one too. So if you have proved untrustworthy with your 'false Gold,' who will trust you with real riches? And if you have proved untrustworthy with what belongs to another, who will give you what belongs to us? No servant can be servant to two masters, for either he will dislike one and like the other, or he will attach himself to the one and scorn the other. You cannot serve both God and Gold."

2. Jesus Rebukes Pharisees All this was said in the hearing of the Pharisees, who were fond of their money, and they began to sneer at Jesus.

"You", said Jesus, "are the men who make yourselves out to be right before your fellow-men, but God can read your hearts; and what counts for much with men may be abominable in the eyes of God. The Law and the Prophets sufficed until the time of John. Since then the Good News of the Kingdom of God has been told, and everyone

has been forcing his way into it. It would be easier for the Earth and sky to disappear than for the cross of a 't' in the Law to be lost."

3. Duty to be Done without Expecting Thanks "Which of you if he had a servant plowing or tending the sheep, would say to him, when he came in from the farm, 'Come and take your place at table at once,' instead of saying, 'Get dinner ready for me, and then get dressed and wait on me while I am eating and drinking, and after that you shall eat and drink yourself?'

Does he feel grateful to his servant for doing what he was told? And so with you, when you have done all you have been told, still say, 'We are poor servants indeed; we have only done our plain duty.'"

4. The Rich Man and the Beggar "There was once a rich man, who dressed in purple robes and fine linen, and feasted every day in great splendor. There had been laid near his gateway a beggar called Lazarus, who was a mass of sores, and who longed to satisfy his hunger with what fell from the rich man's table. But worse still the dogs came and licked his sores. After a time the beggar died, and was taken by the angels to be with Abraham. The rich man also died and was buried. In the Place of Death he looked up in his torture, and saw Abraham at a distance and Lazarus with him. So he called out, 'Pity me, Father Abraham, and send Lazarus to dip the tip of his finger in water and

cool my tongue, for I am suffering agonies in this flame.'

'Remember, my son,' answered Abraham, 'that you had your comforts in your lifetime, just as Lazarus had his troubles; but now he has his consolation here, while you are suffering agonies. And not only that, but between you and us lies a great chasm, to prevent any who might wish from passing from here to you, or crossing from there to us.'

'Then, Father', he said, 'I beg you to send Lazarus to my father's house. I have five brothers there, and I want him to warn them, to prevent them from coming to this place of torture too.'

'They have the writings of Moses and the Prophets,' Abraham replied; 'they must listen to them.'

'But, Father Abraham,' he urged, 'if some one from the dead would go to them they would repent.'

'If they will not listen to Moses and the Prophets,' Abraham replied, 'they will not be convinced, even if some one were to arise from the dead.'"

CHAPTER XXXIX.

1. Jesus Hears Now a man named Lazarus of
of the Illness of Bethany was lying ill; he be-
Lazarus longed to the same village as
Mary and her sister Martha.

This Mary, whose brother Lazarus was ill, was the Mary who anointed the Master with perfume, and wiped His feet with her hair. The sisters sent a message to Jesus to tell Him that His friend was ill. On hearing it, Jesus said:

“This illness is not to end in death, but is for the honor of God, in order that the Son of God may win honor through it.”

Martha, and her sister, and Lazarus were very dear to Jesus. Yet when He heard of the illness of Lazarus, He still stayed two days in the place where He was. Then, after that, He said to His disciples:

“Let us go to Judaea again.”

“Rabbi,” they replied, “the Jews were but just now eager to stone you, and are you going there again?”

“Are there not twelve hours in the day?” Jesus answered; “now if one travels by day, he does not stumble, because he can see the light of the sun;

but if anyone travels by night, he stumbles, because he has not the light."

When He had said this, He added:

"Our friend Lazarus has fallen asleep; but I am going there to awake him."

"If he has fallen asleep, Master, he will get well," said the disciples. But Jesus meant that he was dead; they, however, supposed that He was speaking of natural sleep. Then He said to them plainly:

"Lazarus is dead; and I am glad for your sakes that I was not there, so that you may learn to believe in me. But let us go to him."

At this, Thomas, who was called 'The Twin', said to his fellow-disciples:

"Let us go too, so that we may die with Him."

2. Martha Meets Jesus When Jesus arrived He found that Lazarus had been four days in the tomb already.

Bethany being only about two miles from Jerusalem, a number of Jews had come there to condole with Martha and Mary about their brother. When Martha heard that Jesus was coming she went to meet Him; but Mary remained sitting in the house.

"Master," said Martha to Jesus, "if you had been here, my brother would not have died! Even now I know that God will grant you whatever you ask Him."

"Your brother shall rise to life," Jesus said.

"I know that he will," Martha replied, "at the resurrection at the Last Day."

"I myself," Jesus said, "am the Resurrection and the Life. Those who believe in me, though they die, will live; and all who are alive and believe in me will never die at all. Do you believe this?"

"Yes, Master," she answered, "I have learnt to believe that you are the Christ, the Son of God, *who was to Come into the World.*"

3. Martha Sends Mary to Jesus After saying this, Martha went and called her sister Mary, and whispered:

"The Teacher is here, and is asking for you." As soon as Mary heard that, she got up quickly, and went to meet Him. So the Jews who were in the house with Mary, condoling with her, when they saw her get up quickly and go out, followed her, under the impression that she was going to the tomb to weep there. When Mary came where Jesus was and saw Him, she threw herself at His feet.

"Master," she exclaimed, "if you had been here, I should not have lost my brother!" When Jesus saw her in tears as well as the Jews who had come with her, He groaned deeply, and became greatly agitated.

"Where have you buried him?" He asked.

"Come, and see, Master," they answered, Jesus burst into tears.

"How He must have loved him!" the Jews exclaimed; but some of them said:

"Could not this man who gave sight to the blind man have also prevented Lazarus from dying?"

4. Jesus Raises Lazarus to Life Again groaning inwardly, Jesus came to the tomb. It was a cave, and a stone was lying against the mouth of it.

“Move the stone away,” said Jesus.

“Master,” said Martha, the sister of the dead man, “by this time the smell must be offensive, for this is the fourth day since his death.”

“Did I not tell you,” Jesus replied, “that if you would believe in me, you should see the glory of God?”

So they moved the stone away; and Jesus with uplifted eyes said:

“Father, I thank thee that thou hast heard my prayer; for myself, I knew that thou always hearest me; but it is for the sake of the people standing round me that I say this, so that they may believe that I am thy Messenger.”

After saying this, Jesus called out loudly:

“Lazarus, come here.”

The dead man walked out, wrapped hand and foot in a winding-sheet; his face, too, had been wrapped in a cloth.

“Set him free,” Jesus said, “and let him go.”

In consequence of this, many of the Jews who had come to visit Mary and had seen what Jesus did, learnt to believe in Him. Some of them, however, went to the Pharisees, and told them all that He had done.

5. Chief Priests Plot the Death of Jesus Upon this the Chief Priests and the Pharisees called a meeting of the High Council, and said:

“What are we to do, now that this man is giving so many signs? If we let him alone like this, every one will believe in Him; and *the Romans will come* and will rob us of our Sacred Place and of our People.”

One of them, however, named Caiaphas, who was High Priest that year, said to them:

“You know nothing about it. You do not consider that it is for your advantage that one man should die for the people, instead of the whole nation being destroyed.”

Now he did not say this of his own accord, but as High Priest that year, he prophesied that Jesus was to die for the nation—and not for the nation only, but that He might also unite in one body the children of God now scattered far and wide. So from that day they plotted to put Jesus to death.

6. Jesus Retires to Ephraim In consequence of this Jesus did not go publicly about among the Jews any more, but left that neighborhood, and went into the country bordering on the desert, to a town called Ephraim, where He stayed with His disciples, and taught them there.

CHAPTER XL.

1. Jesus Heals Ten Lepers At the conclusion of His teaching, Jesus took His departure from that place, passed through the middle of Samaria and Galilee, and went into that district of Judaea which is on the other side of the Jordan. Large crowds followed Him, and again as usual, He began teaching them, and cured them there. As He was entering a village ten lepers approached Him. Standing still at a distance, they called out loudly:

“Jesus! Sir! pity us!” When Jesus saw them He said:

“Go and *show yourselves to the priests.*”

And as they were on their way they were healed. One of them, finding that he was cured, came back, loudly praising God, and threw himself on his face at Jesus’ feet, thanking Him for what He had done. This man was a Samaritan.

“Were there not ten healed?” asked Jesus, addressing him, “Where are the other nine? Were there none to come back and praise God but this foreigner? Get up,” He said to him, “and go on your way, your own faith has made you well.”

- 2. The Coming Kingdom** Being asked once by the Pharisees when the Kingdom of God was to come. Jesus answered:

"The Kingdom does not come in a way that attracts attention, nor will people say, 'Look! here it is!' or 'There it is!'; for, mark me, the Kingdom of God is already among you. There will be days," He said to His disciples, "when you will long to see but one of the days of the Son of Man, and will not see it. People will say to you, 'Look, there He is!' or 'Look, here He is!' Do not go and follow them. For just as lightning will lighten and flare from one side of the sky to the other, so will it be with the Son of Man. But first He has much to undergo, and He must be rejected by the present generation. As it was in the days of Noah, so it will be again in the days of the Son of Man. They were eating and drinking and marrying and being married, up to the day on which *Noah entered the ark*, and then the *flood* came and destroyed them all. So, too, in the days of Lot. People were eating, drinking, buying, selling, planting, building; but on the very day on which Lot came out of Sodom, *it rained fire and sulphur from the skies* and destroyed them all. This is just how it will be on the day on which the Son of Man reveals himself. On that day if a man is on the house-top and his goods in the house, he must not go down to get them; nor again must one who is on the farm *turn back*. Recollect Lot's wife. Whoever is eager to make the most of his life will lose it; but whoever will lose

it will preserve it. On that night I tell you of two men in one bed, one will be taken, and the other left; of two women grinding together, one will be taken, and the other left."

"Where will it be?" interposed His disciples.

"Where there is a body," said Jesus, "*there, too, will the vultures flock.*"

3. Parable of the False Judge Jesus told His disciples a story to show them the need of always praying and never losing heart.

"There was," He said, "in a certain town a judge, who had no fear of God nor regard for man. In the same town there was a widow who went to him repeatedly, asking for justice against some one who had wronged her. For some time the judge refused, but after awhile he said to himself, 'It is true that I am without fear of God or regard for man; yet as this widow is so troublesome, I will grant her justice, to prevent her plaguing me with her endless visits.' " Then the Master added:

"Listen to what this false judge says! And God—will not God see that His own chosen people, who cry to Him night and day have justice done them while He bears with their impatience? He will have justice done them, I assure you, and that soon! Yet, when the Son of Man comes, will He find faith on the Earth?"

4. Parable, Pharisee and Tax-collector Another time speaking to the people who were confident of their own piety, and who

treated everyone else with scorn, Jesus told this story—

“Two men went into the Temple Courts to pray. One was a Pharisee the other a tax-collector. The Pharisee stood up and began praying to himself in this way— ‘O God, I thank thee that I am not like other people—thieves, rogues, or adulterers, as they all are, or even like this tax-collector. I fast twice a week, and give a tenth of everything I get to God.’

The tax-collector, on the other hand, stood at a distance, not even venturing ‘to raise his eyes to Heaven’, but he kept striking his breast and saying, ‘O God, have mercy on a sinner like me.’

This man, I tell you, went home pardoned, and not the other; for everyone who exalts himself will be humbled, while everyone who humbles himself will be exalted.”

5. The Pharisees Presently some Pharisees
Ask about came up to Him, and by way
Divorce of testing Him enquired
 whether a man had a right
 to divorce his wife for any and every cause.

“Have you not read”, Jesus replied, “that at the beginning the Creator ‘*made them male and female*’, and said, ‘For this reason a man shall leave his father and mother and be united to his wife, and the man and his wife shall become one’?—and hence they are no longer two, but one. What God himself, then, has yoked together men must not separate.”

“Why, then,” they said, “did Moses direct us

'to serve her with a notice of separation and divorce her' ? ”

“Moses, owing to your perversity,” Jesus answered, “allowed you to divorce your wives, but that was not so at the beginning. But any one who divorces his wife, I tell you, except on the ground of her unchastity, and marries another woman, becomes an adulterer, and the man who marries her after her divorce from her husband is an adulterer; and if the woman divorces her husband and marries another man, she becomes an adulteress.”

“If that,” the disciples said, “is the position of a man with regard to his wife, it is better not to marry.”

“It is not every one,” Jesus replied, “ who can accept this teaching, but only those who have been enabled to do so. Some men it is true, have been disabled from birth for marriage, while others have been disabled by their fellow-men, and others again have disabled themselves for the sake of the Kingdom of Heaven. Let all accept it who can.”

CHAPTER XLI.

1. Jesus Blesses little Children Some of the people were bringing even their babies to Jesus, for Him to touch them; but when the disciples saw it they began to find fault with those who had brought them. Jesus, however, called the children to Him.

“Let the children come to me,” He said, “and do not hinder them; for the Kingdom of God belongs to the child-like. Believe me, unless a man receives the Kingdom of God like a child, he will not even enter it.” So He folded the children in His arms, and placing His hands upon them, gave them His blessing.

2. A Rich Man Questions Jesus Presently a man came up to Him and said:

“Teacher, what good action must I do to obtain enduring life? ”

“Why ask me about goodness?” Jesus answered. “There is but One who is good. But if you want to enter the Life, keep the commandments.”

“Which commandments?” the man asked. Then Jesus answered:

“These, *‘Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou*

shalt not say what is false about others, Honor thy father and thy mother,' and 'Thou shalt love thy neighbor as if he were thyself'."

"All these I have observed," the young man replied. "In what am I still wanting?"

"If you wish to be perfect," Jesus answered, "go and sell your property, and give to the poor, and you shall have wealth in Heaven; then come and follow me."

On hearing these words, the young man went away sad, for he had large possessions.

3. Lesson about Money At this, Jesus said to His disciples:

"A rich man, I tell you will find it hard to enter the Kingdom of Heaven! It is easier for a camel to get through the eye of a needle (i. e. the small gate) than for a rich man to enter the Kingdom of Heaven!" On hearing this the disciples exclaimed in extreme astonishment:

"Who then can possibly be saved?" But Jesus looked at them and said:

"With men this is impossible, but with God everything is possible."

4. Reward of Self-sacrifice "But we," Peter said, addressing Jesus, "we left everything and followed you; what then, shall we get?"

"Believe me," Jesus answered, "at the New Creation, when the Son of Man takes His seat upon His 'glorious throne,' you, who followed with me shall be seated upon twelve thrones, as judges of the twelve tribes of Israel. Every one who has

left houses, or brothers, or sisters, or father, or mother, or children, or land, on my account, will receive many times as much, and will 'share enduring life.' But many who are first now will then be last, and those who are last will be first."

5. Parable of the Laborers in the Vineyard "For the Kingdom of Heaven is like an employer who went out in the early morning to hire laborers for his vineyard.

He agreed with the laborers to pay them fifty cents a day, and then sent them into his vineyard. On going out again, about nine o'clock, he saw some others standing in the market-place, with nothing to do. 'You may go into my vineyard; too,' he said, 'and I will pay you what is fair'. So the men went. About mid-day he went out a third time and again about three, and did the same as before. When he went out about five o'clock, he found some other men standing there, and said to them, 'Why have you been standing here all day long doing nothing.' 'Because no one has hired us', they answered. 'You may go into my vineyard, too,' he said. In the evening the owner of the vineyard said to his overseer, 'Call the laborers, and pay them their wages, beginning with those hired last and ending with the first.' Now when those who had been hired about five o'clock went up, they received fifty-cents each. So when the men first hired went up, they took for granted that they would receive more, but they, too, received fifty-cents each; on which they began grumbling at their employer. 'These last hired', they said, 'have done only one hour's work, and

yet you have put them on the same footing with us, who have borne the brunt of the day's work, and the burning heat'. 'My friend', was his reply to one of them, 'I am doing you no injustice. Did not you agree with me for fifty-cents? Take what belongs to you and go. But I choose to give to the man hired last the same as to you. Have I not the right to do as I choose with what belongs to me? Are you envious because I am kind?' In the same way, those who are now last will then be first, and those who are first will be last."

5. Jesus a Third time Foretells His Death One day when they were on the road, going up to Jerusalem; Jesus was walking in front of the rest; and they were dismayed, while those who were following were filled with alarm. Then, gathering the Twelve around Him once more, Jesus began to tell them what was going to happen to Him.

"Listen!" He said. "We are going up to Jerusalem; and there everything that is written in the Prophets will be done to the Son of Man; for He will be betrayed to the Chief Priests and Rabbis, and they will condemn Him to death, and hand Him over to the heathen for them to mock, to spit upon, to flog, and to crucify; and *He will rise from the grave the third day.*"

The Apostles did not take in any of this; His meaning was unintelligible to them, and they did not understand what He was saying.

CHAPTER XLII.

1. Request of the Then the mother of Zebediah's
Mother of sons came up to Him, bending
James and John low, and asking a favor.

"What is it you want?"

Jesus said to her.

"I want to say," was her reply, "that in your Kingdom these two sons of mine may sit, one on your right, and the other on your left".

"You do not know what you are asking", Jesus said in reply. "Can you drink the cup that I am about to drink, and receive the baptism I am to receive?"

"Yes," they exclaimed, "we can."

"You shall indeed drink my cup, and receive the baptism that I am to receive", He said, "but as to a seat at my right and at my left—that is not mine to give, but belongs to those for whom it has been reserved by my Father."

On hearing this the other ten were much annoyed about the two brothers. Jesus, however, called the ten to Him, and said:

"The rulers of the heathen, as you know, lord it over them, and the greatest men among them are their masters. Among you it must not be so. On the contrary, whoever wishes to become great

among you must be your servant, and whoever wishes to take first place among you, must be at your call; just as the Son of Man came, not to be served, but to serve, and to give His Life as a ransom for many."

2. The Cure of Blind Bartimaeus As Jesus was getting near Jericho with His disciples, and a large crowd, Bartimaeus, the son of Timaeus, a blind beggar, was sitting by the road side. Hearing that a multitude was going by he asked what it meant. He was told that Jesus of Nazareth was passing by. On hearing it was Jesus of Nazareth, he began to call out:

"Jesus, son of David, take pity on me."

Many of the people repeatedly told him to be quiet; but the man kept calling out all the louder:

"Son of David, take pity on me." Then Jesus stopped.

"Call him," He said. So they called the blind man. "Courage," they exclaimed. "Get up; He is calling you."

The man threw off his cloak, sprang up, and came to Jesus.

"What do you want me to do for you?" Jesus said, addressing him.

"Great Rabbi," the blind man said, "I want to recover my sight."

"You may go," Jesus said, "your own faith has cured you."

And immediately he recovered his sight, and began following Jesus along in the road, praising God. All the people, too, on seeing it, gave glory to God.

3. Zacchaeus the Tax-collector Jesus entered Jericho and made His way through the town. There was a man there known by the name of Zacchaeus, who was the head of the tax-collectors and a rich man. He was bent on seeing what Jesus was like; but being short, he was unable to do so because of the crowd. So he ran on ahead and climbed up into a mulberry tree hoping to see Jesus, for he knew that Jesus must go that way. When Jesus reached the spot, He looked up and said to him:

"Zacchaeus, be quick and come down, for I must stop at your house to-day." So Zacchaeus got down quickly and gave Jesus a hearty welcome. On seeing this everyone began complaining:

"He has gone to stay with a godless man." But Zacchaeus stepped forward and said to the Master:

"Listen, Master! I will give half of my property to the poor, and where I have defrauded any one of anything I will give him back four times as much."

"Salvation has come to this house to-day," answered Jesus, "because even this man is a son of Abraham. The Son of Man has come to *search for these who are lost and save them.*"

4. Cure of Two Blind Men As they were going out of Jericho, a great crowd followed Him. Two blind men sitting by the roadside, hearing that it was Jesus passing, called out:

"Take pity on us, Master, Son of David!" The crowd told them to be quiet; but the men only called out the louder:

"Take pity on us, Master, Son of David!" Then Jesus stopped and called them.

"What do you want me to do for you?" He said.

"Master," they said, "we want our eyes to be opened."

So Jesus, moved with pity, touched their eyes, and at once they recovered their sight, and followed Him.

5. Parable of Ser- As people were listening to
vants Entrusted Him He went on to tell them
with Money a story. He did so because
He was near Jerusalem and
because they thought that the Kingdom of God
was going to be proclaimed at once. He said:

"A nobleman once went into a distant country to receive his appointment to a Kingdom, and then to return. He called ten of his own servants and gave them fifty dollars each, and told them to trade with them during his absence. But his subjects hated him and sent envoys after him to state their unwillingness to have him as their King. On his return, having been appointed King, he directed that the servants to whom he had given his money should be summoned, so that he might learn what business they had done. The first came up and said, 'Sir, your fifty-dollars have earned five-hundred.'

'Well done, indeed, you good servant!' exclaimed the master. 'As you have proved faithful when trusted with a very small matter, I appoint you governor over ten towns.'

When the second came, he said, 'Your fifty-dollars,

Sir, have produced two-hundred-and-fifty.' So the master said to him as well, 'And you are to be over five towns.'

Another servant came, too, and said, 'Sir, here are your fifty-dollars; I have kept them put away in a handkerchief. For I was afraid of you, because you are a stern man. You take what you have not planted, and you reap what you have not sown.'

'Out of your own mouth', answered the master, 'I will judge you, you good-for-nothing servant. You knew, did you, that I am a stern man, that I take what I have not planted and that I reap what I have not sown? Then why did you not put my money into the bank? In that case, on coming home, I could have claimed it and the interest in addition. 'Take away from him the fifty-dollars', he said to the by-standers, 'and give them to the one who has five-hundred'.

'But, sir', they interposed, 'he has five-hundred dollars already!' 'Yes,' he went on, 'I tell you that all who retain anything will have more given them, but those who retain nothing will have even what they had taken away. But as for my enemies yonder, the men who did not wish me to be their King, bring them here and put them to death in my presence' ''.

After speaking thus, Jesus went on in front, on His way up to Jerusalem.

DIVISION V.

The Last Days of Jesus' Ministry.

CHAPTER XLIII.

1. **Passover Nearing** But the Jewish Festival of the Passover was near; and numbers of people had gone up from the country to Jerusalem for their 'purification' before the Festival began. So they looked for Jesus there, and said to one another as they stood in the Temple Courts:

"What do you think? Do you think that He will come to the Festival?"

The Chief Priests and the Pharisees had already issued orders that, if anyone learnt where Jesus was, he should give information, so that they might arrest Him.

2. **Jesus Anointed by Mary** Six days before the Passover, Jesus came to Bethany, where Lazarus whom He had raised from the dead, was

living. There a supper was given in His honor in the house of Simeon, the leper; Martha waiting at the table and Lazarus being one of the guests. Mary took a pound of choice spikenard perfume of great value in an alabaster jar. She broke the jar and poured the perfume on Jesus' head and anointed His feet with it, and then wiped them with her hair, the whole house being filled with the scent of the perfume. One of the disciples, Judas Iscariot, who was about to betray Jesus, asked:

"Why was not this perfume sold for one hundred dollars, and the money given to the poor?" He did not, however, say this because he cared about the poor, but because he had charge of the purse and was a thief, and used to take what was put in it.

"Let her alone," Jesus said, as he began finding fault with her. "Why are you interfering with her? This is a beautiful thing that she has done for me. You always have the poor with you, and whenever you like you can do them good; but you will not always have me. She has done what she could; she has, in anticipation, perfumed my body for my burial. And believe me, wherever, in the whole World, the Good News is proclaimed, what this woman has done will be told in memory of her."

Now great numbers of the Jews found out that Jesus was at Bethany; and they came there, not solely on His account, but also to see Lazarus whom He had raised from the dead. The Chief Priests, however, plotted to put Lazarus, as well as Jesus, to death, because it was owing to him

that many of the Jews had left them, and were becoming believers in Jesus.

3. Jesus Enters Jerusalem It was on the morrow, when they had nearly reached Jerusalem, having got as far as Bethphage, on the Mount of Olives, that Jesus sent on two disciples.

“Go to the village facing you”, He said, “and you will soon find an ass tied up there with a foal by her side whereon no man ever yet sat; unfasten them, and lead them to me. And if any one says anything to you, you are to say, ‘The Master requires them’; and he will send them at once.” This happened in fulfillment of these words of the Prophet—

‘Say to the daughter of Zion—

“Behold, thy King is coming to you,

Gentle, and riding on an ass,

And on the foal of a beast of burden”’.

So the disciples went and did as Jesus had directed them. They found a foal and its mother, tied up outside a door in the street; and they untied them. Some of the bystanders, the owners, asked what they were doing, untying the ass and the foal, but the two disciples answered as Jesus had told them; and so they allowed them to go. They led back the ass and foal to Jesus, and when they had put their cloaks on them, He seated himself on these. The vast crowd of people then spread their cloaks in the road, and others kept cutting branches off the trees, and spreading them on the road. When He had got almost as far as where the road led

down the Mount of Olives, every one of the many disciples began in their joy to praise God loudly for all the miracles they had seen, both the crowds that led the way, as well as those that followed behind, by shouting:

"God bless the son of David, our King!

Blessed is the One who Comes in the name of the Lord!

God bless Him from on high even the King of Israel!"

Some of the Pharisees in the crowd said to Him:

"Teacher reprove your disciples". But Jesus answered:

"I tell you, that if these men are silent, the very stones will call out."

His disciples did not understand all this at first; but when Jesus had entered on His glory, then they remembered that these things had been said about Him in the Scriptures, and that they had done these things to Him. Meanwhile the people who were with Him, when He called Lazarus out of the tomb and raised him from the dead, were telling every one about it. This, indeed, was why the crowd met him—because the people had heard that He had given this sign of His mission. The whole city was stirred, every one asking—

"Who is this?"; to which the crowd replied—

"This is the Prophet Jesus from Nazareth in Galilee". So the Pharisees said to one another:

"You see that you are gaining nothing! Why, all the World has run after Him!"

4. Jesus Weeps When He had gotten near the city, where He could see it

Jesus shed tears over it, and said:

“Would that you had learnt, while there was time—yes, even you—the things that make for peace! But as it is, they have been hidden from your sight. For a time is coming for you, when your enemies will surround you with earthworks, and encircle you, and hem you in on all sides; they *will trample you down and your children within you*, and they will not leave in you one stone upon another, because you did not see that God was visiting you.”

Jesus then entered Jerusalem, and went into the Temple Courts; and after looking round at everything, as it was already late, He went out to Bethany with the Twelve.

5. The Fruitless Fig Tree Next morning in returning to the city, Jesus became hungry; and noticing a solitary fig tree on the roadside, He went up to it, but found nothing on it but leaves. So He said to it:

“Never again shall fruit be gathered from you.” Upon this the fig tree withered up instantly. When the disciples saw this, they exclaimed in astonishment:

“How instantly the fig tree withered up!”

“Believe me,” Jesus replied, “if you have faith, without a single doubt, you will not only do what has been done to the fig tree, but even if you should say to this hill, ‘Up, and hurl yourself into the sea!’ the thing will be done. And whatever you ask for in your prayers will, if you have faith, be granted you.”

6. Traders Driven Then Jesus entered the
from the Temple Courts, and drove out
Temple Courts all who were buying and selling there. He upset the tables of the money-changers, and the seats of the pigeon-dealers, and would not allow any one to carry anything across the Temple Courts. Then He began to teach, saying to them:

“Scripture says—‘*My House shall be called a House of Prayer for all nations*’; you, however, are making it a *den of robbers*”.

7. Children While He was still in the
Welcome Jesus Temple Courts, some blind and lame came up to Him and He cured them. But when the Chief Priests and Rabbis saw the wonderful things which Jesus did, and the boys who were calling out in the Temple Courts,

“God bless the Son of David!”, they were indignant and said to Him:

“Do you hear what these boys are doing?”

“Yes”, He said; “but did you never read the words, ‘*Out of the mouths of babes and sucklings thou has produced perfect praise*’?” Then He left them, and went out of the city to Bethany, and spent the night there.

CHAPTER XLIV.

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|---------------------|----------------------------------|
| 1. Pharisees | Jesus continued to teach each |
| Question the | day in the Temple Courts; but |
| Authority of | the Chief Priests and the Rab- |
| Jesus | bis were eager to take His life, |
| | and so were the leading men. |

Yet they could not find out how to manage it, for the people all hung on His lips. After Jesus had entered the Temple Courts, the Chief Priests and Councilors of the nation came up to Him as He was teaching the people and telling the Good News and said:

“What right have you to act as you do? Who gave you this right?”

“I, too,” said Jesus in reply, “have one question to ask you; if you tell me, then I, too, on my side, will tell you what right I have to act as I do. It is about John’s baptism. Was its origin divine or human?”

But they began arguing together:

“If we say ‘divine’, He will say to us, ‘Why then did you not believe him?’ But if we say ‘human’, we are afraid of the people who will stone us; for every one regards John as a Prophet”.

So the answer that they gave Jesus was—"We do not know".

"I, too, refuse", He said, "to tell you what right I have to act as I do."

2. Parable of the Two Sons "What is your opinion? There was once a man who had two sons. He went up to the elder and said, 'Go and work in the vineyard to-day, my son'.

'Yes, sir', he answered; but he did not go. Then, the father went up to the second son, and said the same. 'I will not', he answered; but afterwards he felt sorry and went. Which of the two sons did as his father wished?"

"The second," they said.

"Believe me", Jesus added, "tax-collectors and prostitutes are going into the Kingdom of Heaven before you. For when John came to you on your strict religious lines you did not believe in him, while tax-collectors and prostitutes did; and yet you, though you saw this, did not even after that feel sorry and believe him."

3. Parable of the Wicked Tenants "Listen to another story.—

A man, who was an employer, once planted a vineyard, put a fence round it, dug a wine press, built a tower, and then let it out to tenants, and went abroad for a considerable time. When the time for the vintage came near, he sent his servants to the tenants to receive his share of the produce. But the tenants seized his servants, beat one and sent him empty-handed away, killed another, and

stoned a third. A second time the owner sent some servants, a larger number than at first, and these were treated in the same way. A third time he sent others and these they treated in the same way, throwing them outside of the vineyard. 'What shall I do?' said the owner of the vineyard. 'I will send my son whom I dearly love'. As a last resort he sent him to them. 'They will respect my son', he said. But the tenants, on seeing his son, said to each other, 'Here is the heir! Come and let us kill him, and get his inheritance'. So they seized him, and threw him outside the vineyard, and killed him. Now when the owner of the vineyard arrives, what will he do to those tenants?' 'Miserable wretches!' they exclaimed, 'he will put them to a miserable death and let the vineyard to other tenants, who will pay him his share of the produce at the proper times.'

Then Jesus added:

'Have you never read in the Scripture?

'The very stone which the builders despised—

Has now itself become the cornerstone:

This stone has come from the Lord,

And is marvellous in our eyes.'

For this reason, I tell you, the Kingdom of God will be taken from you, and given to a nation that does produce the fruit of the Kingdom. Yes, and those who fall on this stone will be dashed to pieces, while any one on whom it falls—it will scatter him as dust."

After listening to these stories, the Chief Priests and Pharisees saw that it was about them that He had been speaking. But though eager to arrest

Him, they were afraid of the crowds, who regarded Him as a Prophet.

4. Parable of the Marriage Feast Once more Jesus addressed them in the form of a story.

“The Kingdom of Heaven,”

He said, “may be compared to a king who gave a feast in honor of his son’s marriage. He sent his servants to summon the invited guests to the feast, but they were unwilling to come. A second time he sent some servants, with orders to say to those who had been invited, ‘I have got my feast ready, my cattle and fat beasts are killed—everything is in readiness; come to the feast!’ They, however took no notice, and went off, one to his farm, another to his business; while the rest, seizing his servants, insulted and killed them. Enraged at this, the king sent his troops and put to death those murderers, and set their city on fire. Then he said to his servants, ‘The feast is ready but those who were invited were not fit to come. So go to the cross-roads and invite to the feast every one you find’. The servants went out into the roads and got together all the people they found there, whether good or bad; and the banquet-hall was filled with guests. When the king went in to see his guests, he noticed there a man who had no wedding-robe on. So he said to him, ‘My friend, how have you come in here without a wedding-robe?’ The man was dumfounded. The king said to the attendants, ‘Tie his hands and feet, and “put him into the darkness” outside, where there will be weeping and grinding of teeth.’ For while many are invited few are chosen.”

CHAPTER XLV.

1. A Question about Taxes Then the Pharisees went and held a consultation as to how they might lay a snare for Jesus in the course of conversation, and so enable them to hand Him over to the Governor's jurisdiction and authority. So they sent their disciples with the Herodians as spies, who pretended to be honest men, to say to Him:

"Teacher, we know that you are an honest man, and that you honestly teach the Way of God, and are not influenced by anyone; indeed you pay no regards to a man's position. So tell us your opinion. Are we right in paying taxes to the Emperor, or not?" Perceiving their malice and deceitfulness, Jesus answered:

"Why are you putting this test to me, you hypocrites? Show me the coin with which the tax is paid." So they brought Him a half-dollar. "Whose head and title are these?" He asked.

"The Emperor's," they answered; on which He said to them:

"Then pay to the Emperor what belongs to the Emperor, and to God what belongs to God." They were surprised at His answer, and went away and left Him.

2. A Question about the Resurrection That same day some Sadducees came up to Jesus maintaining that there is no resurrection. Their question was this—

“Teacher, Moses said, *‘If a man dies without children, his brother shall become the husband of the widow, and raise up a family for his brother.’* Now we had living among us seven brothers; of whom the eldest married and died, and as he had no family, left his wife for his brother. The same thing happened to the second and the third brother, and all the seven, who died without leaving children. The woman herself died last of all. After the resurrection, then, which of the seven will have her as his wife, all of them having married her?”

“Your mistake,” Jesus replied, “is due to your ignorance of the Scripture, and the power of God. For after the resurrection from the dead for those who are thought fit to attain to that other World, there is no marrying or being married, nor indeed can they die again, but in Heaven they live on an equality with the angels, and having shared in the resurrection, they are God’s children. Again, as to the fact of the resurrection of the dead, have you not read these words of God in the Book of Moses, in the passage about the bush, how God spoke to him thus;—*‘I am the God of Abraham, and the God of Isaac, and the God of Jacob?’* God is not God of dead, but living people, everyone being alive to Him.”

The crowds, who had been listening to Him, were greatly struck with His teaching.

"Well said, Teacher!" exclaimed some of the Rabbis, for they did not venture to question Him any further.

3. A Question about the Commandments When the Pharisees heard that Jesus had silenced the Sadducees, they collected together. Then one of them, a Teacher of the Law who had heard the discussion, by way of testing Him, put this question—

"Which is the first of all the commandments?"

"The first one is," Jesus answered, "'*Hear, O Israel; the Lord our God is the one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.*' The second is this — '*Thou shalt love thy neighbor as if he were thyself.*' No greater commandment than these is to be found. On these two commandments hang all the Law and the Prophets too."

"Well answered, Teacher!" the Lawyer exclaimed. "It is true, as you say, that '*there is one God, and that 'there is no one beside Him;'*' and to '*love with all one's heart, and with all one's understanding, and with all one's strength*' and to '*love one's neighbor as if he were one's self*' is far beyond all '*burnt offerings and sacrifices.*'" Seeing that he had answered wisely, Jesus said to him:

"You are not far from the Kingdom of God."

4. Jesus puts a question about The Christ Before the Pharisees separated, as He was teaching in the Temple, Jesus put this question to them—

“What is your opinion about the Christ? Whose son is He?”

“David’s,” they said.

“How is it then,” Jesus replied, “that David, speaking under the inspiration of the Holy Spirit, as recorded in the Book of Psalms, calls Him ‘Master,’ in the passage

‘The Lord said to my Master:

“Sit at my right hand,

Until I put thy enemies beneath thy feet?”’

Since, then, David calls Him ‘Master,’ how is He David’s son?”

No one could say a word in answer; nor did any one after that day venture to question Him further.

CHAPTER XLVI.

1. **Warning against the Rabbis**

Meanwhile, the great mass of people were listening to Jesus with delight. Then Jesus, speaking to the crowds and to

His disciples, said:

“The Rabbis and the Pharisees now occupy the chair of Moses. Therefore practice and lay to heart everything they tell you, but do not follow their example, for they preach but do not practice. While they make up heavy loads and pile them on other people’s shoulders, they decline, themselves, to lift a finger to move them. Indeed, all their actions are done to attract attention. They widen the texts which they wear as charms, and increase the size of their tassels, and like having the places of honor at dinners, and in the front seats in the Synagogues, and are fond of walking about in long robes, and being greeted in the streets with respect, and being called Rabbi by every one. They are the men that eat widows out of house and home under the pretext of saying long prayers. These men will receive all the heavier sentence. But do not you allow yourselves to be called ‘Rabbi,’ for you have only one Teacher, and you yourselves are

all brothers. And do not call any one upon the Earth your 'Father,' for you have only one Father, the Heavenly Father. Nor must you allow yourselves to be called 'Leaders,' for you have only one Leader, the Christ. The man who would be greatest among you must act as your servant. All who exalt themselves will be humbled, and all who humble themselves will be exalted."

2. Jesus Denounces the Pharisees

'But alas for you, Rabbis and Pharisees, hypocrites that you are!—because you close the Kingdom of Heaven in men's faces. You do not go in yourselves, nor yet allow those who are going in to do so. Alas for you, Rabbis and Pharisees, hypocrites that you are!—because you scour both land and sea to make one convert, and when he is gained, you make him twice as ready for the Pit as you are yourselves. Alas for you, you blind guides, who say, 'If any one swears by the Temple, his oath counts for nothing; but if any one swears by the Temple-gold, his oath is binding on him!' Fools that you are! What blindness! Why, which is the more important? the gold? or the Temple which has given sacredness to the gold? You say, too, 'If any one swears by the altar, his oath counts for nothing, but if any one swears by the offering placed on it, his oath is binding on him!' What blindness! Why, which is the more important? the offering? or the altar which gives sacredness to the offering? Therefore a man swearing by the altar, is swearing by it and everything on it, and a man

swearing by the Temple is swearing by it and Him who dwells in it, while a man swearing by Heaven is swearing by the throne of God and by Him who sits upon it. Alas for you, Rabbis and Pharisees, hypocrites that you are!—because you pay tithes on mint, fennel, and carraway-seed, and have neglected the weightier matters of Law—justice, mercy and good faith. These last you ought to have put into practice, without neglecting the first. You blind guides, to strain out a gnat and swallow a camel! Alas for you, Rabbis and Pharisees, hypocrites that you are!—because that you clean the outside of the cup and of the dish, while inside they are full of the fruits of grasping and self-indulgence. You blind Pharisees! First clean the inside of the cup and the dish, so that the outside may become clean as well. Alas for you, Rabbis and Pharisees, hypocrites that you are!—because you are like the tombs that have been whitewashed, and look beautiful on the outside, while inside they are filled with dead men's bones and all kinds of filth. It is the same with you. Outwardly, and to others, you have the look of religious men, but inwardly you are full of hypocrisy and sin. Alas for you, Rabbis and Pharisees, hypocrites that you are!—because you build the tombs of the Prophets, and decorate the monuments of religious men, and say, 'Had we been living in the days of our forefathers, we should have taken no part in their murder of the Prophets!' In this way you supply evidence against yourselves that you are true children of the men who murdered the Prophets. Fill up the

measure of your forefathers' guilt. You serpents and offsprings of vipers! How can you escape being sentenced to the Pit? This is why I send you Prophets, wise men, and Rabbis; some of whom you will kill and crucify, and some you will flog in your synagogues, and pursue from town to town; that upon your heads may fall every drop of innocent 'blood spilt on the Earth,' from the blood of innocent Abel down to that of Zachariah, Barachiah's son, whom you murdered between the Temple and the Altar. All this, believe me, will come home to the present generation."

3. Jesus Laments "Jerusalem! Jerusalem! she
the Fate of who slays the Prophets and
Jerusalem the Messengers sent to her—O
 how often have I wished to
 gather your children round me, as a hen gathers
 her chickens under her wings, and you refused to
 come! I tell you, your *House* will be left *desolate*:
 for nevermore shall you see me until you say,
 '*Blessed is the One Coming in the name of the Lord!*'"

4. The Widow's Then Jesus sat down opposite
Offering the chests for the Temple
 offerings, and watched how
 people were putting money into them. Many rich
 people were putting in large sums; but one poor
 widow came, and put in two farthings, which make
 one cent. On this, calling His disciples to Him,
 Jesus said:

"Believe me, this poor widow has put more
 in than all the others who were putting money into
 the chests; for every one else put in something
 from what they had to spare, while she, in her
 poverty, put in all she possessed—the whole of
 what she had to live on".

CHAPTER XLVII.

1. **Jesus Closes His Public Ministry** Among those who had come up to worship at the Festival were some Greeks, who went to Philip of Bethsaida in Galilee, and said:

"We should like, Sir, to see Jesus." Philip went and told Andrew, and then together they went and told Jesus. This was His reply:

"The time is come for the Son of Man to enter on His glory. Believe me, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it becomes very fruitful. Those who love their lives lose them; while those who hate their lives in the present World will preserve them for enduring Life. If any one is serving me, he must follow me; and where I am, my servant will be. If anyone is serving me; my Father will honor him. Now I *am troubled at heart*, and what shall I say? Father, bring me safe out of this time of trial—yet it was for this very reason that I came to this time—Father, honor thine own name".

At this there came a voice from the sky which said:

“I have already honored it, and I will honor it again”.

The crowd of bystanders, who heard the sound, exclaimed:

“That was thunder!” Others said:

“It was an angel speaking to Him”.

“It was not for my sake that the voice came”, Jesus said, “but for yours. This World is now on trial. The Spirit that now rules it will be driven out; and I, when I am lifted up from the Earth, will draw all men to myself”. By these words He indicated what kind of death He was going to die.

“We have learnt from the Law”, the people replied, “that *‘the Christ is to remain forever’*; how is it, then, that you say that the Son of Man must be ‘lifted up’? Who is this ‘Son of Man’?”

“It is only a little while longer”, Jesus answered, “that you will have the Light among you. Travel on while you have the Light, so that darkness may not overtake you; for those who travel in darkness do not know where they are going. While you still have the Light, believe in it, so that you may become truly enlightened.”

2. Results of the Ministry Having said this, Jesus went away, and hid himself from them. But though Jesus had given so many signs of His mission before their eyes, they still did not believe in Him, in fulfillment of the words of the Prophet Isaiah, where he says—

‘Lord, who has believed our report?

And to whom has the might of the Lord been revealed?’

The reason why they were unable to believe is given elsewhere by Isaiah, in these words:

*'He had blinded their eyes,
And blunted their minds,
So that they should not see with their eyes,
And understand with their minds, and turn—
And then I should cure them.'*

Isaiah said this because he saw Christ's glory; and it was of Him that he spoke. Yet for all this, even among the leading men there were many who came to believe in Jesus; but on account of the Pharisees they did not acknowledge it, for fear they should be expelled from their Synagogues; for they valued the praise of men more than they did that of God.

3. Summary of the Last Teaching

Now Jesus, speaking loudly, had said:

"Those who believe in me, believe not so much in me as in Him who sent me; and those who see me, see Him who sent me. I have come as a Light into the World, so that all who believe in me, may not remain in darkness. If any one hears my teaching and pays no attention to it, it is not I who judge him; for I have not come to judge the World, but to save it. Those who reject me, and disregard my teaching, have a judge already—the very Message which I have delivered will itself be the Judge at the Last Day. For I have not delivered it on my own authority; but the Father, who sent me, has himself given me His command as to what I should say, and what message I should deliver.

Moreover, I know that enduring Life lies in what He commands. So, whatever I say, I only say what the Father has told me."

4. Jesus Foretells Leaving the Temple Courts, the Destruction of the Temple Jesus was walking away, when His disciples came up and drew His attention to the Temple buildings, decorated with beautiful stones and offerings.

"Do you see all these things ? " was His answer. "Believe me, not a single stone will be left here upon another, but all will be thrown down."

CHAPTER XLVIII.

1. Jesus Fore- While Jesus was sitting on the
tells Wars and Mount of Olives, His disciples
Persecutions came up to Him, and privately
requested Him to tell them
when this would be, and what would be the sign
of His Coming, and of the close of the Age.
Jesus replied to them as follows:

“Be careful that no one leads you astray; for many will come taking my name, and saying, ‘The time is close at hand, I am the Christ,’ and will lead many astray. And you will hear of wars and rumors of wars; take care not to be alarmed, for such things *must occur*; still the end is not yet here. *For nation will rise against nation and Kingdom against kingdom*, and there will be famines and earthquakes in various places. All this, however, will be but the beginning of the birth-pangs! When that time comes, they will take you prisoners and persecute you, and they will give you up to Synagogues and prisons, when you will be taken before kings, and governors for my sake. Then will be your opportunity of witnessing for me. Make up your minds, then, not to prepare your defence; for I will myself give you words, and a wisdom

which all your opponents will not be able to resist or defy. Brother, too, will give brother up to death, and a father his child; and *children will turn against their parents*, and have them put to death; and you will be hated by every one on my account; yet not a single hair of your head shall be lost. It will be by the endurance you exhibit that you will secure your lives. And then *many will fall away*, and they will betray one another, and will hate one another."

2. Destruction of Jerusalem Foretold "When you see Jerusalem surrounded by armed camps, then you may know that the hour of her desecration is at hand.

As soon then as you see *the desecration* *Horror* mentioned by the Prophet Daniel set up *in the Holy Place*," (the reader will see what is meant) "then those who are in Judaea must take refuge in the mountains, and a man on the house-top must not go down to get the things in his house, nor must one who is on his farm turn back to get his cloak. For these are to be the Days of Vengeance, when all that Scripture says will be fulfilled. They will fall by the edge of the sword, and will be taken captive into all nations; and Jerusalem shall be ruled by the heathen, until the Days of the Heathen are ended. And alas for the women who are with child, and for those who are nursing infants in those days! Pray, too, that your flight may not occur in winter-time, or on a Sabbath; for that *will be a time of great distress, the like of which has not occurred from the beginning of the World down to*

the present time—no, nor will ever again. At that time of two men on a farm one will be taken, and the other left; of two women grinding with the hand-mill, one will be taken and one left. And had not those days been curtailed by God, there would have been no escape for a single person; but for the sake of 'God's People' they will be curtailed. I tell you, truly, this present generation shall not pass away till all these things have occurred."

3. The End of "If any one says to you, then,
The Age 'Look! here is the Christ!' or
 'He is here!'; do not believe it;
 for pretended Christs and pretended *Prophets will arise* to lead many in the wrong way, and will *display great signs and marvels*, so that, were it possible, even God's own chosen People would be led astray; and owing to the increase of wickedness, most men's love will grow cold. Still those who persevere to the end will be saved. Remember, I have forewarned you. So if people say to you, 'He is in the desert!'; do not go out there; or 'He is in an inner room!'; do not believe it; for just as lightning will start from the east and flash to the west so will the coming of the Son of Man be. Wherever a dead body lies *there will the vultures flock*. Immediately after *the distress of those days, the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the forces of the skies will be convulsed*. And this Good News of the Kingdom will be proclaimed first to every person throughout the whole World as a

testimony to all nations; and then will come the end. Then will appear the sign of the Son of Man in the *sky* and *all the tribes of the land will mourn*, when they see the *Son of Man coming on clouds of the sky*, with power and great glory, but you shall look up and lift up your heads for your redemption is drawing near; and He will send His angels with a *great trumpet*, and *they will gather* His People round Him *from the four winds, from one horizon to the other.*"

4. Need for Watchfulness "Learn the lesson taught by a fig tree. As soon as ever its branches are full of sap and it is bursting into leaf, you feel sure that summer is near. And so may you, as soon as you see all these things, feel sure that He is at your doors. Believe me, even this Race [Jewish] will not pass away till all this has taken place. Earth and sky will pass away, but my words can never pass away. But about the actual Day and Hour, no one has any knowledge—not even the angels of Heaven; nor yet the Son Himself—but only the Father. For just as in the days of Noah, so it will be at the Coming of the Son of Man. In those days before the flood, they went on eating and drinking, marrying and being married, up to the day on which *Noah entered the ark*, taking no notice till *the flood* came and swept them one and all away, and so it will be at the Coming of the Son of Man.

Guard yourselves against your minds ever being dulled by debauches or drunkenness or the anxieties of life, and against That Day coming suddenly on you like a trap. For come it will *upon all who*

are living anywhere on the face of the Earth. So be always on your watch; and pray that you may succeed in escaping all that is about to happen, and in standing in the presence of the Son of Man, for you do not know on what day your Master is coming. Of this you may be sure, that, had the owner of the house known what time of the night the thief was coming, he would have been on the watch, and would not have allowed his house to be broken into. Therefore you also should get ready, since it is just when you are least expecting Him that the Son of Man will come."

5. Parable of the Good and Bad Servants "Who, I wonder, answers to the trustworthy, thoughtful servant, who has been placed by his master over his household, to give them their food at the proper time? Happy will that servant be whom his master, when he comes home, shall find doing as he was told. Believe me, his master will give him the management of the whole of his property. But should he be a bad servant, and say to himself, 'My master is a long time coming,' and so begin to beat his fellow-servants, and eat and drink with drunkards; that servant's master will come home on a day when he does not expect him, and at an hour of which he is ignorant, and will flog him severely, and allot him a place among the hypocrites, where there will be weeping and grinding of teeth. So be on the watch and pray for you do not know when the Master of the house is coming—whether in the evening, at midnight, at day-break, or in the morning—for fear He should come suddenly and find you asleep. And what I say to you I say to all—'Be on the watch.' "

CHAPTER XLIX.

- 1. Parable of the Ten Bridesmaids** “The Kingdom of Heaven will then be like ten bridesmaids who took their lamps and went out to meet the bridegroom.

Five of them were foolish and five were prudent. The foolish ones took their lamps but took no oil in them, while the prudent ones, besides taking their lamps, took oil in their cans. As the bridegroom was a long time coming, they all became drowsy, and went to sleep. But at midnight a shout was raised—‘The bridegroom! The bridegroom! Come out and meet him!’ At this all the bridesmaids got up and trimmed their lamps. Then the foolish bridesmaids said to the prudent ones, ‘Give us some of your oil; our lamps are going out.’ ‘No,’ answered the prudent ones, ‘we fear there will not be enough for us and you as well. You had better go to those who sell it, and buy some for yourselves.’ While they were on their way to do so, the bridegroom came, and the bridesmaids who were ready went in with him to the feast; and the door was shut. Afterwards the other bridesmaids came. ‘Sir, Sir,’ they said, ‘open the door for us!’ But the bridegroom answered, ‘No, I do not

know you.' So then be on the watch since you do not know either the Day or the Hour."

**2. Parable of
Servants En-
trusted with
Money**

"It is as though a man, going on his travels, called his private servants, and entrusted them with his property. He gave fifteen-thousand dollars to one, six-thousand to another, and three-thousand to a third, fixing the amount in proportion to the ability of each. Then he set on his travels. The man who had received the fifteen-thousand dollars went at once and earned more with them, till he had made another fifteen-thousand. In the same way the man who had received the six-thousand dollars made another six-thousand. But the man who had received the three-thousand went and dug a hole in the ground, and hid his master's money. After a long time the master of those servants returned, and settled accounts with them. The man who had received the fifteen-thousand dollars came with an additional fifteen-thousand, and said, 'Master, you entrusted me with fifteen-thousand dollars; look, I have made another fifteen-thousand!' 'Well done, you good, faithful servant!' said his master. 'You have been faithful with a small sum; now I will put a large one into your hands; come and share your master's enjoyment!'

Then the one who had received the six-thousand dollars came up and said, 'Master, you entrusted me with six-thousand dollars; look, I have made another six-thousand!' 'Well done, you good, faithful servant!' said his master. 'You have

been faithful with a small sum; now I will put a large one into your hands; come and share your master's enjoyment!' The man who had received the three-thousand dollars came up, too, and said, 'Master I knew you were a hard man; you reap where you have not sown. and gather where you have not thrashed; and, in my fear I went and hid your money in the ground; look, here is what belongs to you!' 'You lazy, good-for-nothing servant!' was his master's reply. 'You knew, did you? that I reap where I have not sown, and gather where I have not thrashed. Then you were bound to have placed my money in the hands of bankers, in which case I, on coming home, should have received my money, and interests in addition. Therefore,' he continued, 'take away from him the three-thousand dollars, and give them to the one who has the thirty-thousand. For all who retain anything will have more given them, till they have abundance; but those who retain nothing will have even what they had taken away from them. As for the useless servant, 'put him out into the darkness outside, where there will be weeping and grinding of teeth.'"

3. Principles of the Divine Judgment " 'As soon as the Son of Man' has come in glory and with Him all the angels, He 'will take His seat on His glorious throne;' and all the nations will be gathered before Him, and He will separate the people—just as a shepherd separates sheep from goats placing the sheep on his right, and the goats on his left. Then He, the King, will say to those on his right,

‘Come, you on whom my Father’s blessing rests, enter upon the possession of the Kingdom prepared for you ever since the beginning of the World. For, when I was hungry, you gave me food; when I was thirsty, you gave me something to drink; when I was a stranger, you took me to your homes; when I was half-naked, you clothed me; when I fell ill, you visited me; and when I was in prison you came to see me.’ On this the Good will answer ‘Master, when did we see you hungry, and feed you? or thirsty, and give you something to drink? When did we see you a stranger, and take you to our homes? or half-naked and clothe you? When did we see you ill, or in prison, and come to visit you?’ ‘I tell you,’ the King will reply, ‘so far as you did it to one of these my brothers, however lowly, you did it to me.’ Then he will say to those on the left, ‘Leave my presence, you on whom a curse rests, and go into the enduring ‘fire’ which is ‘prepared for the Devil and his angels.’ For, when I was hungry, you gave me no food; when I was thirsty, you gave me nothing to drink; when I was a stranger, you did not take me to your homes; when I was half-naked, you did not clothe me; and when I was ill, and in prison, you did not visit me.’ On this they, in turn, will answer, ‘Master, when did we see you hungry, or thirsty, or a stranger, or half-naked, or ill, or in prison, and not attend to your wants?’ And to this He will reply, ‘I tell you that so far as you neglected to do so to one of these, however lowly, you neglected to do it to me.’ Then, *these last* will go away

to enduring punishment, but the Good to enduring Life."

4. Plot Against Jesus When Jesus had finished all His teaching, He said to His disciples—"You know that in two days' time the Festival of the Passover and Unleavened Bread will be here, and that then the Son of Man is to be given up for Crucifixion." About that time the Chief Priests and Councilors of the Nation met in the house of the High Priest, who was called Caiaphas, and plotted together to arrest Jesus by a stratagem and put him to death; but they said that they had better not do so during the Festival, for fear of causing a riot.

5. Judas Agrees to Betray Jesus Now Satan took possession of Judas, who went by the name of Iscariot and who was reckoned as one of the Twelve, and he went and discussed with the Chief Priests and Officers in charge at the Temple the best way of betraying Jesus to them. They were glad of this, and agreed to pay him for it. Judas said:

"What are you willing to give me and I will deliver Him to You?"

The Priests *weighed him out thirty pieces of silver* as payment. So Judas assented, and began to watch for an opportunity of betraying Jesus to them, when there were not many people about.

DIVISION VI

Preparation, Betrayal; Death and Burial of Jesus.

CHAPTER L.

1. **Preparation for the Passover** When the day of the Festival of Unleavened Bread came, on which the Passover lambs had to be killed, Jesus sent on

Peter and John, saying to them:

“Go and make preparation for us to eat the Passover.”

“Where would you like us to do so?” they asked.

“Why, when you get into the city,” He answered, “a man carrying a jug of water will meet you; follow him into the house into which he goes, and you are to say to the owner of the house, ‘The Teacher says to you,—My time is near, where is the room for me to eat my Passover in with my disciples for I must eat it in your house.’ The

man will show you a large upstairs room all arranged and prepared; that is where you are to prepare it."

So Peter and John went on, and found everything just as Jesus had told them, and they prepared the Passover.

2. Rank Among Christians And a dispute arose among the disciples as to which of them was regarded as ranking highest. Jesus, however, said:

"The Kings of the heathen lord it over them, and their masters are known as 'Benefactors.' But with you it must not be so. On the contrary, those who are greatest among you must become like the youngest, and those who rule like those who serve. Which is the greater—the master at the table or his servant? Is it not the master at table? Yet I bear myself among you like the servant. You are the men who stood by me in my trials; and just as my Father has assigned me a Kingdom, I assign you places, so that you may eat and drink at my table in my Kingdom, and be seated upon twelve thrones as judges of the twelve tribes of Isarel."

3. Jesus Washes the Disciples' Feet Before the Passover Festival began, Jesus knew that the time had come for Him to leave the World and go to the Father; but He had loved those who were His own in the World, and He loved them to the last. Jesus—knowing that the Father had put everything into His hands, and that He had come from God, and

was returning to God—got up from His place, and taking off his upper garments, tied a towel round His waist. He then poured some water into the basin, and began to wash the Disciples' feet, and wipe them with the towel which was tied round Him. When He came to Simon Peter, Peter said:

"You, Master! Are you going to wash my feet?"

"You cannot understand now what I am doing," replied Jesus, "but you will learn by and by."

"You shall never wash my feet!" Peter exclaimed.

"Unless I do wash you," Jesus replied, "you have nothing in common with me."

"Then, Master, not my feet only," exclaimed Simon Peter, "but my hands and head too!"

"Those who have bathed," Jesus replied, "have no need to wash, unless it be their feet, but are altogether clean; and you," He said to His disciples, "are clean, but not every one of you." For He knew who was going to betray Him, and that was why He said that they were not every one of them clean. When He had washed their feet, and had put on His upper garments and taken His place He spoke to them again.

"Do you understand what I have been doing to You?" He asked.

"You call me 'the Teacher' and 'the Master' and you are right, for I am both. If I, then—'the Master' and 'the Teacher', have washed your feet, you ought also to wash one another's feet; for I have given you an example, so that you may do just as I have done to you. A servant, believe me, is not greater than his master, nor yet a messenger,

than the man who sends him. Now that you know these things, you will be happy if you do them. I am not speaking about all of you, I know whom I have chosen; but this is in fulfillment of the words of Scripture—

‘He that is eating my bread

Has lifted his heel against me.’

For the future I shall tell you of things before they take place, so that when they do, you may believe that I am what I say. Those who receive anyone that I send, I assure you, are receiving me; and those who receive me are receiving Him who sent me.”

4. The Passover “I have most earnestly wished”

Meal

He said, “to eat this Passover with you before I suffer. In-

deed, I tell you, I shall never eat it again, until it has had its fulfillment in the Kingdom of God’.

5. Jesus Points After saying this, Jesus was
out the deeply moved, and said sol-
Betrayer emnly:

“It is one of you who will betray me. True, the Son of Man is passing by the way appointed for Him, yet alas for that man by whom He is being betrayed! For that man ‘it would have been better, never to have been born’”. The disciples looked at one another ‘in great sadness wondering whom He meant. One by one they began to say:

“Is it I, Master?” Next to Jesus in the place on His right hand, was one of His disciples, who was very dear to Him. Simon

Peter made signs to that disciple, and whispered:

"Tell me who it is that He means". Being in the position that he was, this disciple leant back on Jesus' shoulder, and asked Him:

"Who is it, Master? "

"It is the one", answered Jesus; "to whom I shall give a piece of bread after dipping it". And when Jesus had dipped the piece of bread, He took it and gave it to Judas, the son of Simeon Iscariot; and it was then, after he had received it, that Satan took possession of him. So Jesus said to Him:

"Do what you are going to do at once".

No one at the table understood why He said this to Judas. Some thought, as Judas kept the purse, that Jesus meant that he was to buy some things needed for the Festival, or to give something to the poor. After taking the piece of bread, Judas went out immediately. It was then night.

6. The Lord's Supper When Judas had gone out, while they were still eating, Jesus took some bread, and after blessing God, broke it up, giving it to His disciples with the words, "Take it and eat it; this is my body which is now to be given on your behalf. Do this in memory of me".

Then He took a cup and after He had given thanks, gave it to them, saying as He did so:

"Drink from it, all of you; for *this* is my *Covenant-blood*, which is poured out for many, for the forgiveness of sins; as often as you drink from it, do this in remembrance of me." And they all drank of it. "I tell you, I shall never after this drink of this juice of the grape, until the day when I shall drink it with you new in the Kingdom of my Father. Now the Son of Man has been honored in Him; and God will in himself honor Him--and that immediately."

CHAPTER LI.

- 1. Peter's Fall** Then Jesus said to them:
Foretold and "Even you will fall away
New Command- from me to-night; for Script-
ment Given ture says—'*I will strike down*
 the shepherd, and the sheep of the

flock will be scattered'. But after I have risen from the grave, I will go before you into Galilee. My children I am to be with you but a little longer. You will look for me; and what I said to the Jews—'You cannot come where I am going'—I now say to you. I give you a new commandment—Love one another; love one another just as I have loved you. It is by this that every one will recognize you as my disciples—by the love you bear one another".

"Where are you going, Master?" Peter asked.

"I am going where you cannot now follow me", Jesus answered, "but you shall follow me later".

"Why cannot I follow you now, Master?" asked Peter, "I will lay down my life for you."

"Will you lay down your life for me?" Jesus replied.

"If every one else falls away from you", Peter replied, "I will never do so!"

"Simon! Simon! listen. Satan demanded leave to sift you as wheat is sifted, but I prayed for you, Simon, that your faith should not fail. And I look to you, when you have returned to me, to strengthen your Brothers. Believe me", Jesus then stated, "this very night, before the cock crows twice, you will disown me three times!"

"Even if I am to die with you", Peter exclaimed very vehemently, "I will never disown you!" All the disciples spoke in the same way.

2. Jesus Comforts the Disciples "Do not any of you be disheartened. Believe in God, and believe in me, too. In my Father's house there are many rooms. If it had not been so, I should have told you; I am going to prepare a place for you. And if I go and prepare it I shall return, and take you to be with me, so that you may be where I am. And you know the way to the place where I am going".

"We do not know where you are going, Master," said Thomas, "so how can we know the way?"

"I myself", Jesus answered, "am the Way, the Truth, and the Life; no one ever comes to the Father except through me. If you had recognized me, you would have known my Father, too; for the future, however, you will recognize Him; indeed you have already seen Him".

"Master, show us the Father", said Philip, "and we shall be satisfied".

"Have I been all this time among you", Jesus said, "and yet you, Philip, have not recognized me? Those who have seen me have seen the

Father, so how can you still say 'Show us the Father'? Do you not believe that I am in union with the Father, and the Father with me? The truths that I am telling are not given on my own authority; but it is the Father who, being always in union with me, is doing these things himself. Believe me". He said to them all, "when I say that I am in union with the Father, and the Father with me, or else believe me on account of these very things which you see. I tell you, those who believe in me will themselves do the things that I am doing; and will do greater things still, because I am going to the Father. Whatever you ask as my followers, I will do; so that the Father may be honored in the Son. If you ask anything as my followers I will do it."

3. Jesus Promises Another Helper "If you love me, you will lay my commands to heart, and I will ask the Father, and He will give you another Helper to be with you always—I mean the Spirit of Truth. The World cannot receive this Spirit because it does not see Him or recognize Him, but you recognize Him, because He is always with you, and is within you. I will not leave you bereaved; I will come to you. In a little while the World will see me no more, but you will still see me, because I am always living and you will be living also. At that time you will recognize that I am in union with the Father, and you with me, and I with you. It is those who have my commands and lay them to heart that love me; and those who love me will

be loved by my Father, and I, too, will love them, and will reveal myself to them”.

“What has happened, Master?” said Judas (not Judas Iscariot), “that you are going to reveal yourself to us, and not to the World?”

“Whoever loves me”, Jesus answered, “will lay my teaching to heart; and my Father will love him, and we will come to him and make our home with him. Those who do not love me will not lay my teaching to heart; and the teaching you are listening to is not my own, but that of the Father who sent me.”

4. A Farewell Blessing “I have told you all this while still with you, but the Helper—the Holy Spirit whom the Father will send to represent me—will teach you everything, and will remind you of every thing that I have said to you. And now I leave you a blessing, it is my own blessing that I give you. I do not give to you as the World gives. Do not be disheartened or dismayed. You heard me say that I was going away and would return to you. If you loved me you would have been glad that I was going to the Father, because the Father is greater than I am. So I have told you now before it happens, that when it does, you may still believe in me. I shall not talk with you much more, for the Spirit that rules the World is coming. Not that he has anything in common with me; but he is coming that the World may see that I love the Father, and that I do just as the Father commands me.”

CHAPTER LII.

1. The Vine and the Branches "I am the True Vine, and my Father is the Vine-grower. He removes any of my branches, that do not bear fruit, and prunes every branch that does, that it may bear still more. You are already clean because of the teaching that I have given you. Remain united to me and I will remain united to you. As a branch cannot bear fruit of itself, unless it remains united to the vine; no more can you, unless you remain united to me. I am the Vine, you are the branches. Those that remain united to me while I remain united to them are those who bear fruit plentifully; for you can do nothing apart from me. And one who does not remain united to me is thrown away, as a branch would be, and withers up. Such branches are collected and thrown into the fire, and are burnt. If you remain united to me, and my teaching remains in your hearts, ask whatever you wish, and you shall have it. It is by your bearing fruit plentifully, and so showing yourselves my disciples, that my Father is honored. As the Father has loved me, so have I loved you; keep in my love always. If you lay my commands to heart,

you will keep my love; just as I have laid my Father's commands to heart, and always kept in His love."

2. Mutual Relation of the Branches "I have told you all this so that my own happiness may be yours, and that your happiness may be complete. This is the command I give you—Love one another, as I have loved you. No one can give greater proof of love than by laying down his life for his friends. And you are my friends, if you do what I command you. I no longer call you 'servants', because a servant does not know what his master is doing; but I have given you the name of 'friends', because I have made known to you everything that I learnt from my Father. It was not you who chose me, but I who chose you, and I sent you to go and bear fruit—fruit that should be lasting, so that the Father might grant you whatever you ask as my followers. I am giving you these commands so that you may love one another."

3. Relation to the World "If the World hates you, do not forget that it first hated me. If you belonged to the World, the World would love what was its own; but because you do not belong to it, but I have chosen you out of it—that is why the World hates you. Remember what I said to you—'A servant is no greater than his master'. If they have persecuted me, they will also persecute you; if they have laid my teaching to heart, they will lay yours to heart too. But they will do all this to

you on my account, because they do not know Him who sent me. If I had not come and spoken to them, they would have had no sin to answer for; but as it is, they have no excuse for their sin. Those who hate me hate my Father too. If I had not done among them such things as no one else ever did, they would have had no sin to answer for; but as it is, they have both seen and hated both me and my Father. And so is fulfilled what is said in their Law—*‘They hated me without a cause.’* But when the Helper comes, whom I will send from the Father—I mean the Spirit of Truth, who comes from the Father—He will bear testimony to me; yes, and you also are to bear testimony, because you have been with me from the first. I have spoken to you in this way so that you may not falter. They will expel you from their Synagogues; indeed the time is coming, when any one who kills you will think that he is making an offering to God. They will do this, because they have not learnt to know the father, or even me. But I have spoken to you of these things, that when the time for them comes, you may remember that I told you about them myself. I did not tell you all this at first, because I was with you. Now, however, I am returning to Him, who sent me; and yet not one of you asks me where I am going, although your hearts are full of sorrow at all that I have been saying to you. Yet I am only telling you the truth.”

- 4. Mission of the Helper** “It is for your good that I am going away. Otherwise the Helper will never come to

you, but if I leave you, I will send Him to you. And He, when He comes, will bring conviction to the World about Sin, and about Righteousness, and about Judgment; about Sin, as proved by men not believing in me; about Righteousness, by my going to the Father, and your not seeing me any longer; about Judgment, as proved by the judgment passed on the spirit that rules this World. I have still much to say to you, but you cannot bear it at present. But when He—the Spirit of Truth—comes, He will guide you into the whole Truth; for He will not speak on His own authority, but will speak all that He learns; and He will tell you of the things that are coming. He will honor me, because He will take of what is mine, and will tell it to you. Everything that the Father has is mine; that is why I say that He takes of what is mine, and will tell it to you.”

- 5. Jesus Announces His Departure** “In a little while you will no longer see me; and then in a little while you will see me indeed.”

At this some of His disciples said to one another:

“What does He mean by saying to us, ‘In a little while you will no longer see me, and then in a little while you will see me indeed’, and by saying, ‘Because I am going to the Father’? What does He mean by, ‘In a little while’?” they kept saying, “we do not know what He is talking about”. Jesus noticed that they were wanting to ask Him a question, and said:

“Are you trying to find out from one another what I meant by saying, ‘In a little while you will no longer see me; and then in a little while you will see me indeed’? Believe me, you will weep and mourn, but the World will be happy; you will be sorrowful, but your sorrow will turn to happiness. A woman in labor is sorry that her time has come; but no sooner is the child born, than she forgets her trouble in her happiness that another life has been brought into the World. You, in the same way, are sorry now; but I will see you again, *and your hearts will be happy*, and no one will rob you of your happiness. And at that time you will not ask any questions of me; believe me if you ask the Father for anything, He will grant it to you as my followers. So far, you have not asked anything as my followers; ask, and you shall have, so that your happiness may be complete.”

CHAPTER LIII.

1. **Words of** “I have spoken to you of all
 Farewell this in a figurative language;
 a time is coming, however,
when I shall no longer speak to you in such language, but will tell you about the Father in plain words. You will ask, at that time, as my followers; and I do not say that I will intercede with the Father for you; for the Father loves you himself, because you have loved me, and have believed that I came from beside the Father. I did come out from the Father, and have come into the World; and further, I am leaving the World, and going to the Father”.

“Now,” exclaimed the disciples, “you are using plain words, and not speaking figuratively at all. Now we are sure that you know everything, and need not wait for any one to question you. This makes us believe that you came from God.”

“Do you believe that already?” Jesus answered. “Listen! a time is coming--indeed it has already come--when you are to be scattered, each one going his own way, leaving me alone; and yet I am not alone, because the Father is with me. I have spoken to you in this way, so that in me you may find peace. In the World you will find

trouble; yet take courage! I have conquered the World”.

2. Jesus Prays for Himself After speaking thus, Jesus raised His eyes heavenwards, and said:

“Father, the time has come; honor thy Son, so that thy Son may honor Thee. Thou gavest Him power over all mankind, so that He should give enduring Life to all those whom thou hast given Him. And this enduring Life is to know thee as the only true God, and thy Messenger, Jesus, as the Christ. I have honored thee on the Earth by completing the work thou hast given me to do; and now, do thou honor me, Father, at thy own side, with the honor I had beside thee before the World began.”

3. Jesus Prays for His Disciples “I have revealed thee to the men whom thou gavest me from the World; they were thy own, and thou gavest them to me; and they have laid thy Message to heart. They recognize now that everything that thou gavest me was from thee; for I have given them the teaching which thou gavest me, and they received it, and clearly understood that it was from beside thee that I came, and they believed that I was thy Messenger. I intercede for them; I am not interceding for the World, but for those whom thou hast given me, for they are thy own—as indeed all that is mine is thine, and all that is thine is mine—and I am honored in them. Now I am in this World no longer, but they are still in it, and I am coming to

be with thee. Holy Father, keep them in the knowledge of thyself which thou hast given me, so that they may be one, as we are. While with them I kept them in that knowledge, and I have protected them; and not one of them has been lost, except the one who was sure to be lost—in fulfillment of the Scripture. But now I am coming to be with thee; and I am speaking thus while still in the World, so that they may have my own happiness, in all its fullness, in their hearts. I have given them thy Message; and the World hated them, because they do not belong to it any more than I. I do not ask thee to take them out of the World, but keep them away from Evil. They do not belong to the World any more than I. Make them devoted to the Truth; the Message thou sendest is Truth. Just as I am thy Messenger to the World, so they are my Messengers to it. And it is for their sakes that I am devoting myself, so that they also may be truly devoted.”

4. Jesus Prays “But it is not only for them
for His future that I am interceding, but also
Disciples for those who may become
believers, through their teaching, in me; that they all may be one—that just as thou, Father, art in union with me and I with thee, so they may also be in union with us—and so the World may believe that I am thy Messenger. I have given them the honor which thou hast given me, that they may be one just as we are—I in union with them and thou with me—that so they may be perfectly one, and thus the World may know that I was thy Messenger, and that

thou hast loved them just as thou hast loved me. Father, my desire is that all those whom thou hast given me may be with me where I shall be, so that they may see the honor which thou hast given me; for thou didst love me before the beginning of the world. O righteous Father, though the World did not know thee. I knew thee; and these men knew me to be thy Messenger. I have made thee known to them, and will do so still; so that such love as thou hast to me may be in their hearts as I will myself be."

5. The End at Then He said to them all:

Hand

"When I sent you out without either purse, or shoes, or bag, did you come short of anything?"

"No; nothing", they answered.

"Now, however", He said, "those who have purses must take them, and so with their bags: and those who have not must sell their cloaks and buy swords. For, I tell you, that passage of Scripture must be fulfilled in me, which says-- '*He was counted as one of the godless;*' indeed all that refers to me is finding its fulfillment."

"Master," they exclaimed, "look, we have a couple of swords here!"

"Enough! enough!" said Jesus. "Come, let us be going."

CHAPTER LIV.

1. **Agony in Gethsemane** Then they sang a hymn, and went out on to the Mount of Olives, over the brook Kidron, and came to a garden called Gethsemane.

“Sit down here,” He said to His disciples, “while I go and pray yonder.”

Taking with Him Peter and the two sons of Zebediah, He began to show sadness and deep distress of mind.

“I am sad at heart”, He said, “sad even to death: stay here, and watch with me.”

Going on a little further, about a stone's throw. He threw Himself on His face, in prayer:

“My Father, all things are possible to thee, if possible, let me escape this cup; only, not as I wish but as thou wishest.”

Then He came to His disciples, and found them asleep.

“What!” He said to Peter, “had none of you strength to watch with me for a single hour? Watch and pray, so that you may not fall into temptation. True, the spirit is eager, but human nature is weak.”

Again a second time, Jesus went away, and prayed.

"My Father," He said, "if I cannot escape this cup without drinking it, thy will be done!"

Then He arose from praying, and came to the disciples and found them sleeping from very sorrow.

"Why are you asleep?" He asked them. "Get up and pray that you may not fall into temptation."

So He left them, and went away again, and prayed a third time, again using the same words. Presently there appeared an angel from Heaven, who strengthened Him. And as His anguish became intense, He prayed still more earnestly, while His sweat was like great drops of blood falling on the ground. Then He came to the disciples, and said:

"Sleep on now, and rest yourselves. Listen!" He exclaimed, "my time is close at hand, and the Son of Man is being betrayed into the hands of wicked men. Get up, and let us be going. Look! my betrayer is close at hand."

2. The He had hardly as much as said
Betrayal the words when Judas, who
 was one of the Twelve, came
 up, for the place was well known to the betrayer, for Jesus and His disciples had often met there. With him was a crowd of people with swords and staffs, from the Chief Priests, Rabbis, and Councillors, and he had also obtained the soldiers of the Roman garrison, and they came there with lanterns and torches. Jesus aware of all that was coming upon Him, went to them, and said:

"Who is it that you are looking for?"

"Jesus of Nazareth", was their answer.

"I am He", said Jesus. When Jesus said, 'I am

He', they drew back and fell to the ground. So He again asked who they were looking for, and they answered:

"Jesus of Nazareth."

"I have already told you that I am He" Jesus replied, "so if you are looking for me allow these men to go". This was in fulfillment of His words, 'Of those whom thou hast given me I have not lost one'. Seeing what was about to follow, those with Him said:

"Shall we smite with the sword?" At this, Simon Peter, having a sword with him, drew it, and aimed a blow at the High Priest's servant, and struck off his right ear. The servant's name was Malchus. Jesus, however, said to Peter:

"Sheathe your sword. Shall I not drink the cup which the Father has given me?" Then Jesus said:

"Let me at least do this" and touching the servant's ear He healed the wound. Jesus furthermore said:

"All who use the sword will be put to the sword. Do you suppose that I cannot ask my Father for help, when He would at once send to my aid more than twelve legions of angels? But if I did, how would the Scriptures be fulfilled, which say that these things must happen as they are doing?" Jesus at the same time said to the Chief Priests, Rabbis, Councillors, Pharisees and Rulers of the Temple among the crowds:

"Have you come out with swords and staffs to arrest me as if I were a robber? I have sat teaching day after day in the Temple Courts, and yet

you did not take me prisoner. But now your time has come, and the power of Darkness. This has all occurred in fulfillment of the Prophetic Scriptures". Now the betrayer had arranged a signal with them.

"The man that I kiss", he had said, "will be the one; take him prisoner". So he went up to Jesus at once, and exclaimed:

"I am glad to see you, Rabbi!" and kissed Him; on which Jesus said to him:

"Judas is it by a kiss that you betray the Son of Man? But my friend, do what you have come for."

Thereupon the Jewish officers and the men went up, seized Jesus, and took Him prisoner. And after that all the disciples forsook Jesus and took to flight.

3. Jesus A young man did indeed follow Him, wrapped in a linen sheet. They tried to take him prisoner; but the young man left the sheet in their hands, and ran away without it.

CHAPTER LV.

1. **J e s u s** They took Jesus first of all to
 Examined by Annas. Annas was the
 Annas father-in-lâw of Caiaphas, who
 was High Priest that year.

It was Caiaphas who had counselled the Jews, that it was for their advantage that one man should die for the people. The High Priest questioned Jesus about His disciples and about His teaching.

“For my part”, Jesus answered, “I have spoken to all the World openly. I always taught in some Synagogue, or in the Temple Courts, places where all the Jews assemble, and I never spoke of anything in secret. Why put these questions to me? Question those who have listened to me as to what I have spoken about to them. They must know what I said”.

When Jesus said this, one of the constables, who was standing near, gave Him a blow with his hand.

“Do you answer the High Priest like that?” he exclaimed.

“If I said anything wrong, give evidence about it”, Jesus replied; “but if not, why do you strike me? ”

Annas sent Him in chains to Caiaphas the High Priest.

2. Trial of Jesus Before the High Priest Then they took Jesus to the High Priest. Meanwhile the Chief Priests and the whole of the High Council were trying to get evidence against Jesus to warrant His being put to death, but they could not do so for though there were many who gave false evidence against Him, yet their evidence did not agree. Presently some men stood up, and gave this false evidence against Him—

“We ourselves heard Him say, ‘I will myself destroy this Temple made with hands, and, in three days’ time build another made without hands’”.

Yet not even on that point did their evidence agree. Then the High Priest stood forward, and questioned Jesus.

“Have you no answer to make?” he asked. “What have you to say to the evidence which these men are giving against you?”

But Jesus remained silent and made no answer. At this point the Chief Priests and Rabbis broke in, saying:

“Tell us, if you are the Christ.” But He answered them:

“If I do tell you, you will not believe me; and if I ask you will not answer.” A second time the High Priest proceeded to question Him.

“Upon your oath, and before the Living God, tell us whether you are the Christ, the Son of God.”

"I am", Jesus answered, "and you will all *see the Son of Man sitting on the right hand of the Almighty; and coming in the clouds of the sky*". Upon that the High Priest tore his clothes.

"What blasphemy! Why do you want any more witnesses?" he asked. "You have actually heard His blasphemy now. What is your decision?"

"He deserves death," they replied:

3. Peter Meanwhile Simon Peter had
Disowns Jesus followed Jesus to see how it
would end, and so did another
disciple. That disciple, being well-known to the
High Priest, went with Jesus into the High Priest's
court-yard, while Peter stood outside by the door.
Presently the other disciple—the one well-known
by the High Priest—went out and spoke to the
portress, and brought Peter in. But when the
servants and constables had lit a charcoal fire,
because it was cold, in the centre of the court-
yard and had all sat down there, Peter seated him-
self in the middle of them. Presently a maidser-
vant saw him sitting near the blaze of the fire.
Fixing her eyes on him, she said:

"Why, this man was one of His companions!"
But Peter denied it before them all.

"I do not know Him, woman" he replied. A
little while afterwards, when he had gone out into
the gateway, some one else—a man—saw him and
said:

"Why, you are one of them, you were with
Jesus of Nazareth!" But Peter said with an oath:

"No, man, I am not." And a cock crowed.

About an hour later the by-standers came up and said:

"This man, too, was undoubtedly with Him. Why, he is a Galilean!" One of the High Priest's servants, a relation of the man whose ear Peter had struck off, asked Peter:

"Did I not myself see you with Him in the garden? Your very way of speaking proves it." Then Peter began to swear, with most solemn imprecations:

"I do not know the man. I do not know what you are speaking about!"

Instantly, while he was actually speaking, a cock crowed. And the Master turned and looked at Peter; and Peter recollected the words that the Master had said to him—"Before a cock has crowed twice to-day, you will disown me three times"; and he went outside and shed bitter tears.

4. Jesus Then, when the High Council
Mocked by had said, 'He deserves death',
His Captors the men that held Jesus kept
making sport of Him and belaboring Him. They spat in His face, they blindfolded Him, and then struck Him on the head, while others dealt blows at Him, saying as they did so:

"Now play the Prophet for us, you Christ! Who was it that struck you?" And they said many other vile things to Him.

CHAPTER LVI.

1. Trial of Jesus At day break all the Chief **Before the Roman** Priests and Councillors of the **Governor** Nation, having had a consultation about Jesus, to see how they could secure His death, put Him in chains, then they all rose in a body and led Jesus before Pilate, the Roman Governor. But they did not enter the Government House themselves—to avoid becoming ‘defiled’ and so be unable to eat the Passover. So Pilate came outside to speak to them.

“What charge do you bring against this man? ” he asked.

“If he had not been a criminal, we should not have handed him over to you,” they answered.

“Take him yourselves,” said Pilate, “and try him by your own law.”

“We have no power to put anyone to death,” the Jews replied—in fulfillment of what Jesus said when alluding to the kind of death He was going to die. Here they began to accuse Him:

“This is a man whom we found misleading our people, by making difficulties about their paying taxes to the Emperor, and by declaring that He

himself is 'Christ, a King.'" Upon this Pilate questioned Jesus:

"Have you no reply to make?" he asked. "Listen how many charges they are making against you."

Jesus, however, still made no reply at all; at which Pilate was greatly astonished. After that Pilate went into the Government House again, and calling Jesus, asked Him:

"Are you King of the Jews?"

"Is that a suggestion of your own?" Jesus replied, "or have other people said that to you about me?"

"Do you take me for a Jew?" was Pilate's answer. "It is your own nation and the Chief Priests who have handed you over to me. What is it that you have done?"

"My Kingdom is not of the World's Kingdoms", Jesus replied. "If it had been so my servants would have been fighting hard to prevent my being handed over to the Jews, but, as it is, my Kingdom is nothing of the kind."

"So you are a King after all!" Pilate exclaimed.

"Yes, I am a King, as you say," Jesus answered. "I was born for this, I have come into the World for this—to bear testimony to the Truth. Every one who is on the side of Truth listens to my voice."

"Truth! what is that?" exclaimed Pilate.

2. Pilate Speaks to the Jews After saying this, he went out to the Jews again, and said:

“For my part I find nothing with which He can be charged; so, I will have him flogged and then release him.”

But they insisted:

“He is stirring up the people by His teaching all through Judaea, starting from Galilee and coming even here.”

Hearing this, Pilate asked if the man was a Galilean; and having satisfied himself that Jesus came under Herod’s jurisdiction, he sent Him to Herod, who was also in Jerusalem at the time.

3. Jesus Before Herod When Herod saw Jesus he was delighted, for he had been wanting to see Him for a long time, having heard all about Him, and he was in hopes of seeing some sign given by Him. So he questioned Jesus at some length, but Jesus made no reply. Meanwhile the Chief Priests and Rabbis stood by and vehemently accused Jesus. And Herod, and his soldiers as well, treated Jesus with scorn, mocking Him by putting gorgeous clothes on Him, and then sent Him back to Pilate. This led to Herod and Pilate becoming friends again that very day, for before that there had been ill-will between them.

4. Pilate Seeks to Free Jesus It was the custom for Pilate to release one man at the Passover Festival, so when the people had again collected, Pilate said to them:

“Which do you wish me to release for you? Barabbas? or Jesus, the King of the Jews, whom people are calling ‘Christ’?” He knew that it was

out of jealousy that Jesus had been handed over to him. (Barabbas was a man who had been put in prison for a riot that had broken out in the city and for murder.) The Chief Priests, and the Councillors, however persuaded the crowds to ask for Barabbas, and to get Jesus made away with. But the Governor's reply was:

"Which of these two do you want me to release for you?"

"Barabbas", they answered.

"What then," Pilate asked, "shall I do with Jesus whom people are calling 'Christ'?"

"Let Him be crucified," they all replied.

"Why, what harm has he done?" he asked.

However they kept shouting furiously:

"Let Him be Crucified!"

5. Jesus is Flogged After that, Pilate took Jesus and had Him flogged. The Governor's soldiers took Him with them into the Government House, and got the whole regiment round Him. They stripped Him, and dressed Him in a purple military cloak, and then made a crown with some thorns and placed it on His head. They put a cane in His right hand, and then going down on their knees before Him, mocked at Him:

"Long live the King of the Jews!" they said. They spat at Him, and then, taking the cane, kept striking Him on the head.

6. Jesus is Brought Outside Pilate again came outside, and said to the people:

"Look I am bringing Him

out to you, so that you may know that I find nothing with which He can be charged."

So Jesus came outside, wearing the crown of thorns and the purple robe; and Pilate said to them:

"Look, here is the man!"

When the Chief Priests and constables saw Him, they shouted:

"Crucify Him! Crucify HIM!"

"Take Him yourselves and crucify Him," said Pilate.

"We," the Jews replied, "have a Law, under which He deserves death for making himself out to be the Son of God!"

When Pilate heard what they said he became still more alarmed; and going into the Government House again, he said to Jesus:

"Where do you come from?"

But Jesus made no reply. So Pilate said to Him:

"Do you refuse to speak to me? Do not you know that I have power to release you, and have power to crucify you?"

"You would have no power over me at all," answered Jesus, "if it had not been given you from above; and for that reason the man who handed me over to you has the greater sin to answer for."

After that, Pilate was anxious to release Him; but the Jews shouted:

"If you release that man, you are no friend of the Emperor's! Anyone who makes himself out to be a King is setting himself against the Emperor."

7. Jesus Before Pilate on the Bench On hearing what they said, Pilate brought Jesus out, and took his seat on the Bench at a place called 'The Stone Pavement', in Hebrew 'Gabbatha'. It was the Passover Preparation Day and it was about noon. So Pilate summoned the Chief Priests and leading men and the people and said to them:

"You brought this man before me charged with misleading the people; and yet, for my part, though I have examined Him before you, I have failed to find this man to blame for any of the things of which you accuse Him; nor has Herod succeeded either; he has sent Him back to us, as you see. And as a fact He has not done anything deserving death."

They however shouted:

"Kill Him! Kill Him! Crucify Him!"

"Why, what harm has He done?" Pilate said to them for the third time. "I have found nothing in Him for which He could be condemned to death."

Then he said to the Jews:

"Look, here is your King!" However, in their clamor, they shouted persistently and furiously:

"Crucify Him!"

Pilate exclaimed, wanting to release Jesus,

"Am I to crucify your King?"

"We have no king but the Emperor", the Chief Priests replied.

When Pilate saw that his efforts were of no use, but that on the contrary that a riot was beginning, he took some water, and washed his hands in the sight of the crowd, saying as he did so:

"I am not answerable for this bloodshed; you must see to it yourselves."

And to this the whole of the people answered:

"His blood be on our heads and our children's!" While he was still on the Bench his wife sent him this message:

"Do not have anything to do with that good man, for I have been very unhappy today in a dream on account of Him."

But Pilate's decision was that their demand should be granted. He released the man who had been put in prison for riot and murder, as they demanded, while as for Jesus, he handed Him over to be crucified.

8. The End Then Judas, who had betrayed
 of Judas Him, seeing that Jesus was
 condemned, was sorry for
 what he had done, and returned the thirty pieces
 of silver to the Chief Priests and Councillors, say-
 ing as he did so:

"I have done wrong in betraying a good man to his death".

"What has that to do with us?" they replied.
 "You must see to that yourself."

Judas flung down the pieces of silver in the Temple and left; and went and hanged himself. The Chief Priests took the pieces of silver, but they said:

"We must not put them into the Temple treasury, because they are blood-money."

So, after a consultation, they bought with them the 'Potter's Field' for a burial-ground for strang-

ers; and that is why that field is called 'Blood-Field' to this very day. Then it was that these words spoken by the Prophet Jeremiah were fulfilled:—

*'They took the thirty pieces of silver,
The price of Him who was valued,
Whom some of the people of Israel valued,
And gave them for the Potter's field,
As the Lord commanded me.'*

CHAPTER LVII.

1. **Jesus** When the soldiers had done
 led out mocking at Jesus they took
 the military cloak off, and put
his own clothes on Him, and then led Him away
for crucifixion. Jesus went out carrying the cross
for Himself. Just as they were on their way out,
they compel a passer-by—Simeon from Cyrene—
the father of Alexander and Rufus—who was on
his way in from the country—to go with them to
carry the cross.

2. **Women Weep** There was a great crowd of
 for Jesus people following Him, many
 being women beating their
breasts and wailing for Him. So Jesus turning
said to them:

“Women of Jerusalem, do not weep for me but
weep for yourselves and for your children. A
time, I tell you is coming, when it will be said—
‘Happy are the women who are barren, and those
who have never borne children and nursed them!’
At that time people will begin to *say to the moun-*
tains, ‘Fall on us’, and to the hills, ‘Cover us’. If
what you see is done while the wood is green,
what will happen when it is dry?”

3. **The** There were others also, two
 Crucifixion criminals, led out with Jesus
 to be executed. They brought
 Jesus to Golgotha, a name which means 'Skull'.
 Here *they gave Him some wine to drink* which had
 been mixed with *gall*; but after tasting it, Jesus
 refused to drink it; and they crucified Him and the
 criminals, one on the right and one on the left.
 Then Jesus said:

“Father forgive them, they do not know what
 they are doing.”

4. **The** Pilate had a notice, too, writ-
 Superscription ten, and put up over the cross.
 It ran—

‘JESUS OF NAZARETH,
 THE KING OF THE JEWS.’

This notice was read by many of the Jews, because
 the part of the city where Jesus was crucified was
 near by; and the notice was written in Hebrew,
 in Latin and in Greek. So the Jewish Chief
 Priests said to Pilate:

“Do not write ‘The King of the Jews’, but write
 what the man said—‘I am King of the Jews’.
 But Pilate answered:

“What I have written, I have written”.

5. **Soldiers** When the soldiers had cruci-
 Divide Jesus’ fied Jesus, at twelve o’clock in
 the morning, they took His
 Clothes clothes and divided them into
 four shares—a share for each Soldier—and they

took the coat too. The coat had no seam, being woven in one piece from top to bottom. So they said to one another:

“Do not let us tear it, but let us draw for it, to settle whose it is to be”. This was in fulfillment of the words of Scripture—

*‘They shared my clothes among them,
And over my clothing they cast lots’.*

This is what the soldiers did. Then they sat down, and kept watch over Him there.

6. Jesus Meanwhile, near the cross of
Cares for Jesus were standing His
His Mother mother and His mother’s
 sister, as well as Mary the
 wife of Clopas, and Mary of Magdala. When
 Jesus saw His mother, and the disciple who was very
 dear to Him, standing near, He said to His Mother:

“There is your son”.

Then He said to that disciple:

“There is your mother”.

And from that time that disciple took her to live with him.

7. Jesus The passersby kept jeering
Mocked at Jesus, *shaking their heads*
on the Cross as they said:

“You who can ‘Destroy the Temple and build one in three days,’ save yourself! If you are the Son of God come down from the cross!”

Even the Chief Priests did so; they kept saying in mockery, while the Rabbis and Councillors joined in:

“He has saved others, but cannot save himself! He is the ‘King of Israel’! Let Him come down from the cross now and we will believe in Him. He *has trusted in God*; if *God wants Him*, let *Him save Him* now; for He said, ‘I am the Son of God’”.

8. The Penitent One of the criminals who were
Criminal hanging beside Jesus, abused
 Him:

“Are you not the Christ? Save yourself and us”.

But the other rebuked him.

“Have you not”, he said, “any fear of God, now that you are under the same sentence? We justly so, for we are only reaping our deserts, but this man has not done anything wrong. Jesus,” he went on, “do not forget me when you come into your Kingdom”.

And Jesus answered:

“I tell you, this very day you shall be with me in Paradise.”

CHAPTER LVIII.

1. **The** After mid-day a darkness came
 Darkness over all the country, lasting
 till three in the afternoon.

And about three Jesus called out loudly:

“Eloi, Eloi, lema sabacthani”—that is to say,
‘O my God, my God, why hast thou forsaken me?’
Some of those standing by heard this, and said:

“The man is calling for Elijah”. But the rest
said:

“Wait and let us see if Elijah is coming to save
Him, and take Him down.”

2. **Death of Jesus** Afterwards, knowing that
 everything was now finished.
Jesus said in fulfillment of the words of Scrip-
ture:

“*I am thirsty.*”

There was a bowl standing there full of *common wine*; so one of them ran immediately, and took a sponge soaked in the wine, put it on the end of a hyssop-stalk, and held it up to His mouth. When Jesus had received the wine, He exclaimed:

“All is finished! Father, *into thy hands I commit my spirit*”.

And with these words He expired.

3. Temple Veil Rent Suddenly the Temple curtain was torn in two from top to bottom, the Earth shook, the rocks were torn asunder, the tombs opened, and the bodies of many of God's people who had fallen asleep rose, and leaving their tombs, went, after the resurrection of Jesus, into the Holy City, and showed themselves to many people. The Roman Captain and the men with him who were watching Jesus, on seeing the earthquake and all that was happening, became greatly alarmed and exclaimed:

"This must indeed have been *the Son of God!*" All the people who had collected to see the sight, watched what occurred, and then went home beating their breasts. *The friends* of Jesus, who had accompanied Him from Galilee and had attended on Him, *had been standing at a distance* looking on all this.

4. Jesus Pierced It was the Preparation Day, and so in order to prevent the bodies remaining on the crosses during the Sabbath (for that Sabbath was a great day), the Jews asked Pilate to have the legs broken and the bodies removed. Accordingly the soldiers came and broke the legs of the first man, and then those of the other who had been crucified with Him; but on going up to Jesus, seeing that He was already dead, they did not break His legs. One of the soldiers, however, pierced His side with a lance, and blood and water immediately flowed from it. This is the testimony of one who actually saw it,—and his testimony is trustworthy, and he knows that

he is speaking the truth—and it is given that you also may be convinced. For all this took place in fulfillment of the words of Scripture—“*Not one of His bones shall be broken.*” And another passage also says—“*They shall look upon Him whom they pierced*”

5. Burial of Jesus After this, Joseph, a rich man of Ramah, a town in Judaea, who was a member of the High Council—a man of good upright character, (He had not assented to the decision and action of the Council), and a disciple of Jesus—but a secret one, owing to his fear of the Jews—begged Pilate’s permission to remove the body of Jesus. Pilate, however, was surprised to hear that He was already dead; so he sent for the Officer, and asked him if it was really so. On learning the fact from the officer, he gave Joseph leave to take the corpse. So Joseph went and removed the body. Nicodemus, too—a man who had formerly visited Jesus by night—came with a roll of myrrh and aloes, weighing nearly one hundred pounds. They took the body of Jesus, and wound it in linen with the spices, according to the Jewish way of burial. At the place where Jesus had been crucified there was a garden, and in the garden a newly made tomb, which Joseph had cut in the rock, in which no one had ever been laid. And so, because of its being the Preparation Day and the Sabbath drawing near, and as the tomb was close at hand, they laid Jesus there; and before Joseph left, he rolled a stone against the entrance of the tomb. Mary of Magdala and the other Mary remained behind, sitting in front of the grave watching to see where He was laid

and then they returned, and prepared spices and ointments, resting during the Sabbath according to the commandment.

6. Tomb of Jesus The next day—that is, the day following the Preparation Day—the Chief Priests and the Pharisees came in a body to Pilate, and said:

“We recollect, Sir, that during His lifetime that impostor said ‘I shall rise from the grave after three days have passed’. Will you therefore order the tomb to be made secure till the third day? Otherwise His disciples may come and steal Him, and then say to the people, ‘He has risen from the dead’, in which case the latest imposture will be worse than the first”.

“You have a guard”, was Pilate’s reply, “go and make the tomb as secure as you can”.

So they went and made the tomb secure, by sealing the stone, in the presence of the guard.

DIVISION VII.

The Risen Life.

CHAPTER LIX.

1. Women Visit Jesus' Grave On the first of the Sabbaths, as the day began to dawn, Mary of Magdala, out of whom Jesus had driven seven devils, and the other Mary the mother of James, and Salome, Johannah, with the other women from Galilee, bringing the spices which they had prepared, had come to look at the grave. They were saying to one another, "Who shall roll the stone away from the door of the grave for us?" (for it was very large), when suddenly a great shock of earthquake occurred. An angel of the Lord descended from Heaven, and came and rolled away the stone, and seated himself upon it. In his appearance he was as dazzling as lightning, and his clothing was as white as snow; and in their terror of him, the men

on guard trembled violently and became unconscious. But the angel addressing the women said:

“Do not be afraid,” for they were perplexed and frightened, bowing their heads to the ground, “I know that it is Jesus of Nazareth, who was crucified, whom you are looking for. Why are you looking among the dead for one who is alive? He is not here; for He has risen from the grave, as He said He would. Recollect how He spoke to you before He left Galilee—how He said that the Son of Man must be betrayed into the hands of wicked men, and be crucified, and would rise from the grave on the third day. Come and see the place where He was lying; and then go quickly and say to His disciples, ‘He has risen from the dead, and is going to Galilee before you, and there you will see Him? Remember I have told you.’” And they went into the tomb and did not find the body of Jesus.

On this they quickly left the tomb in awe and great joy, and ran to tell the news to the disciples, for they remembered His words.

2. The Guards While they were still on the
Bribed to be way, some of the guard came
Silent into the city, and reported to the Chief Priests everything that had happened. So they and the Councillors met, and after holding a consultation together, gave a large sum of money to the soldiers, and told them to say that His disciples came in the night, and stole Him while they were asleep:

“And should this matter come before the Gov-

ernor," they added, "we will satisfy Him and prevent your getting into trouble."

So the soldiers took the money, and followed their instructions. And this story has been current among the Jews from that day to this.

3. Mary Magdala's Message So Mary Magdala came running to Simon Peter and to that other disciple who was dear to Jesus, and said to them:

"They have taken the Master away out of the tomb, and we do not know where they have laid Him!"

Upon this, Peter set out with that other disciple—to go to the tomb. The two began running together, but the other disciple ran faster than Peter, and reached the tomb first. Stooping down he saw the linen wrappings lying on the ground, but did not go inside. Presently Simon Peter came following behind him, and went inside the tomb. There he perceived the linen wrappings lying on the ground, and the cloth which had been over Jesus' head, not lying with the wrappings, but rolled up on one side separately. Then the other disciple, who had reached the tomb first, went inside too, and he himself saw and was convinced. For they were not even then familiar with the passage of Scripture which says that Jesus had to rise from the dead. The disciples then returned to their companions.

4. Jesus Appears to Mary of Magdala Meanwhile Mary was standing close outside the tomb, sobbing. Still sobbing, she leant forward into the tomb

and perceived two angels in white sitting there, one where the head of Jesus, and the other where His feet, had been lying.

"Why are you sobbing?" asked the angels.

"They have taken my Master away," she answered, "and I do not know where they have laid Him."

After saying this, she turned round, and perceived Jesus standing there, but did not know it was He.

"Why are you weeping? Who is it that you are looking for?" He asked her.

Supposing Him to be the gardener, Mary answered:

"If it was you, Sir, who carried Him away, tell me where you have laid Him, and I will take Him away myself."

"Mary!" said Jesus.

She turned round, and exclaimed in Hebrew:

"Rabboni!" (or, as we should say, 'Teacher').

"Do not touch me", Jesus said; "I have not yet gone up to the Father. But go to my Brothers, and tell them that I am going up to Him who is my Father and their Father, my God and their God."

Mary of Magdala went and told the disciples while they were mourning and weeping that she had seen the Master, and that He had said this to her. Yet they did not believe that He was alive and had been seen by her.

5. Jesus Meets the Women on the Way Suddenly, while the other women were on their way from the tomb to tell the other disciples, Jesus met them.

"Welcome!" He said.

The women went up to Him and clasped His feet, bending low before Him.

"Do not be afraid", Jesus said as they did this; "go and tell my Brothers to set out for Galilee, and they will see me there." And they told all these things and what the angel had said to the Apostles; but what they said seemed to them as idle talk, and they did not believe it.

6. Two Disciples It happened that two of the
see Jesus at disciples were that very day
Emmaus walking to a village called
Emmaus, which was about seven miles from Jerusalem, talking together, as they went, over all that had just taken place. While they were talking these things over and discussing them, Jesus Himself came up and joined them in their walk; but their eyes were prevented from recognizing Him.

"What is all this that you are saying to each other as you are going along?" asked Jesus. They stopped, with sad looks on their faces, and one of them, whose name was Cleopas, said to Jesus:

"Are you staying by yourself in Jerusalem, that you have not heard of the things that have happened there in the last few days?"

"What things do you mean?" Jesus asked.

"Why about Jesus of Nazareth", they answered, "who in the eyes of God and all the people, was a Prophet, whose power was felt both in His words and actions; and how the Chief Priests and our leading men handed Him over to be sentenced to death, and afterwards crucified Him. We, however, were

hoping that He was the Coming Deliverer of Israel; but for all that, this is now the third day since these things occurred. Some women of our number, however, have greatly astonished us; they went to the tomb at daybreak and found that the body of Jesus was not there, and came and told us that they had actually seen a vision of angels who told them that He was alive. So some of our company went to the tomb and found things just as the women had said; but they did not see Jesus".

Then Jesus said to them:

"How foolish you are, and how slow in accepting all that the Prophets have said! Was not the Christ bound to undergo all this before entering upon His glory?"

Then beginning with Moses, and going through all the Prophets, He explained to them all through the Scriptures the passages that referred to himself. When they got near the village to which they were walking, Jesus appeared to be going further; but they pressed Him not to do so.

"Stop with us," they said, "for it is getting toward evening and the sun is already low".

So Jesus went in to stop with them. As soon as He had taken His place at table with them, He took the loaf of bread and blessed it, and then broke it up and handed it to them. Then their eyes were opened and they recognized Him; but He disappeared from their sight.

"How our hearts glowed", the disciples said to each other, "while He was talking to us on the road, and when He explained the Scriptures to us." Then they got up, and returned without loss of

time to Jerusalem, where they found the Eleven and their companions all together, who told them that the Master had really risen from the grave, and had appeared to Simon. So they related what had happened on their road, and how they had recognized Jesus on His breaking the bread, yet some did not believe them.

CHAPTER LX.

1. Jesus Appears to Ten Apostles In the evening of that same day being the first of the Sabbath, while the doors where the disciples were assembled were shut, because they feared the Jews, and while they were still talking about these things, Jesus came and stood among them, (greeting them with His blessing saying: "Peace be unto you.") In their terror and alarm they thought they saw a spirit, but Jesus said to them:

"Why are you so agitated? and why do doubts arise in your minds? Look at my side, my hands and my feet, and you will see that it is I myself. Feel me, and look at me, for a spirit has not flesh and bones, as you see I have'". (After saying this He showed them His side, His hands and His feet.) While they were still unable to believe it for very joy, and were wondering if it were true, Jesus said to them:

"Have you anything here to eat?"

They handed Him a piece of broiled fish, and He took it and ate it before their eyes.

"This is what I told you about", He said, "when I was still with you--that everything that had

been written about me in the Law of Moses, the Prophets, and the Psalms, had to be fulfilled.”

2. Jesus Explains Then He enabled them to to the **Apostles** understand the Scriptures, and their **Commission** said to them:

“Scripture says that the Christ should suffer in this way, and that He should rise from the dead on the third day, and that repentance for forgiveness of sins should be proclaimed on His authority to all nations—beginning at Jerusalem. You yourselves are to be witnesses to all this, for as the Father has sent me so I send you. And listen, I am about to send upon you that which my Father has promised. Meanwhile, remain in the city till you have been invested with power from above. For John did truly baptize in water but you shall be baptized in the Holy Spirit in a few days hence.”

When He had said this, He breathed on them and said:

“Receive the Holy Spirit; if you forgive any one’s sins, they are forgiven them; and if you do not forgive them, they are not forgiven them”. But Thomas, one of the Twelve, called ‘The Twin,’ was not with them when Jesus came; so the rest of the disciples began telling him that they had seen the Master.

“Unless I see the marks of the nails in His hands”, he exclaimed, “and put my fingers into the marks, and put my hand into His side, I will never believe it.”

3. Jesus Appears A week later the disciples to the **Eleven** were again in the house, and **Apostles** Thomas with them. After the doors had been shut, Jesus

came and stood among them, and gave them His blessing. Then He said to Thomas:

“Place your finger here, and examine my hands; and place your hand here, and put it into my side; and do not be an unbeliever, but a believer”.

In answer to this Thomas exclaimed:

“My Master, and my God!”

“Is it because you have seen me that you have believed?” Jesus said. “Happy are those who have not seen, and yet have believed!”

4. Jesus Appears to Seven Disciples Later on, Jesus showed himself again to the disciples. It was by the Lake of Tiberias, and it came about in this way;

Simon Peter, Thomas, called ‘The Twin’, Nathanael of Cana in Galilee, Zebediah’s sons, and two other disciples of Jesus, were all together, when Simon Peter said:

“I am going fishing”.

“We will come too”, said the others. They went out and got into the boat, but caught nothing that night. Just as day was breaking, Jesus came and stood on the beach; but the disciples did not know that it was He.

“My children,” He said, “have you any fish?”

“No,” they answered.

“Cast your net on the right-hand side of the boat,” He said, “and you will find some”.

They did so and now they could not haul it in on account of the quantity of fish in it. Upon this, the disciple who was very dear to Jesus said to Peter:

“It is the Master!”

When Simon heard that it was the Master, he fastened his coat round him (for he had taken it off,) and threw himself into the lake. But the rest of the disciples came in the boat (for they were only about one hundred yards from the shore,) dragging the net full of fish. When they had come ashore, they found a charcoal fire ready laid with some fish on it, and some bread.

"Bring some of the fish you have just caught", said Jesus. So Simon Peter got into the boat and hauled the net to shore full of large fish, a hundred and fifty-three of them; and yet, though there were so many, the net had not been torn.

"Come and have breakfast", said Jesus. Not one of the disciples ventured to ask Him who He was, knowing it was the Master. Jesus went and took the bread and gave it to them, and the fish too. This made the third time that Jesus showed Himself to the disciples after He had risen from the dead.

5. Jesus' Last Words to Peter When breakfast was over, Jesus said to Simon Peter:

"Simon, son of John, are you more devoted to me than the others?"

"Yes, Master", he answered, "you know that I love you".

"Feed my lambs," Jesus said. Then a second time, Jesus asked:

"Simon, son of John, are you devoted to me?"

"Yes, Master", he answered, "you know that I love you".

"Be a shepherd to my sheep", said Jesus. Then a third time, Jesus said to him:

"Simon, son of John, do you love me? "

Peter was pained at His third question being 'Do you love me? ' ; and exclaimed:

"Master, you know everything! You can tell that I love you".

"Feed my sheep", said Jesus. "Believe me", He continued, "when you were young you used to put on your own girdle, and walk wherever you wished; but when you have grown old, you will have to hold out your hands, while some one else will put on your girdle, and take you where you do not wish".

Jesus said this to show the kind of death by which Peter was to honor God; after saying it He added:

"Follow me". Peter turned round, and saw the disciple who was very dear to Jesus following—the one who leant back on the Master's shoulder at the supper, and asked Him who it was that would betray Him. Seeing Him Peter said to Jesus:

"Master, what about this man? "

"If I should choose that he should wait till I come", answered Jesus, "what has that to do with you? Follow me yourself."

Consequently the report spread among the Brethren that that disciple was not to die; but Jesus did not say that he was not to die, but said:

"If I were to choose that he should wait till I come, what has that to do with you? "

CHAPTER LXI.

1. **J e s u s** The Eleven disciples went to
 Appears to Galilee, to the mountain where
 the Apostles Jesus told them to meet Him;
 and when they saw Him they
bent low before Him; although some felt doubtful.
2. **J e s u s** Then Jesus came up, and
 Gives spoke to them thus:
 to the Apostles “All authority in Heaven
 Their Commis- and on the Earth has been
 sion given to me. Therefore go,
and make disciples of all the nations, baptizing
them into the Faith (name) of the Father, the Son,
and the Holy Spirit, and teaching them to lay to
heart all the commands that I have given you; and,
remember, I shall myself always be with you until
the close of the Age.”
3. **J e s u s** While yet in Galilee, Jesus
 Appears appeared to more than five-
 to Five hundred hundred Brethren at one time;
of whom the larger number are yet alive, although
some have died.
4. **J e s u s** After that He was seen by
 Appears James.
 to James

5. Jesus Ascends After this, Jesus led the
to Heaven Apostles out from Jerusalem
 nearly as far as Bethany.
 When they had met together, they asked Jesus
 this question—

“Master, is this the time when you will re-
 establish the Kingdom for Israel?” His answer
 was:

“It is not for you to know the times or dates
 which the Father has fixed by His own authority;
 but yet you shall receive power, when the Holy
 Spirit has come upon you, and you shall be wit-
 nesses for me not only in Jerusalem, but in the
 whole of Judaea and Samaria, and in all the na-
 tions to the very ends of the Earth.”

Jesus had no sooner said this than He was caught
 up before their very eyes, as He was in the act of
 blessing them, and a cloud received Him, and hid
 Him from their sight, for He had been *taken up
 into Heaven and sat on the right hand of God.* The
 Apostles were still gazing into the sky, as He was
 going, when they found two men in white stand-
 ing by them, who said:

“Why are you Galileans standing here with
 your eyes fixed on the sky? This very Jesus, who
 has been taken from you into the sky, will come in
 just the same way as you have seen Him going
 there.”

6. The Apostles And having worshipped Him,
Return to then the Apostles returned
Jerusalem with great joy from the hill
 called Olivet to Jerusalem.

It was about three quarters of a mile from the city. When they arrived there they went to the upstairs room, where they were then staying; and all of them met regularly for united prayer; and were continually in the Temple giving praise and blessing God.

[The Apostle Paul states that, he also saw Jesus Christ after His resurrection. This was probably on the road to Damascus.—ED.]

CONCLUSION

It is this disciple who testifies to these things, and who recorded them; and we know that his testimony is trustworthy. There are many other things that Jesus truly did, and there are many other signs of His mission which Jesus gave in the presence of His disciples which are not recorded in this book. If every one of them were to be recorded in detail, I do not suppose that even the World itself would hold the books that would have to be written; but these have been recorded that you may believe that Jesus is the Christ, the Son of God—and that, through your belief, you may have Life in the knowledge of Him.

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